

ON THE SPIRIT

IN WHICH

RELIGIOUS ENQUIRIES OUGHT TO BE PROSECUTED.

BEING AN ADDRESS

DELIVERED TO

THE EDUCATED NATIVE YOUNG MEN OF CALCUTTA.

BY

THE REV. JOHN ANDERSON, M. A.

MISSIONARY OF THE CHURCH OF SCOTLAND.

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MY DEAR YOUNG FRIENDS,

I solicit your *earnest* attention to a few words of exhortation. My counsels to you will be expressed in very simple language; and as the motive that dictates them is a cordial regard to your own highest interests and happiness, I trust that you will listen to me as to a sincere friend. I shall say nothing to you at present but what I might say with equal propriety to intelligent young men of any country. My theme is one that requires not that I should encounter the *peculiar* prejudices of one class of my fellow-men more than those of another; and I trust that I shall have no occasion to say anything to

* This is the second of a series of nine Lectures delivered to the educated native young men of Calcutta, by nine Missionaries, during the months of November and December, 1850.

which your *common sense* and your own *consciences* will not readily and fully respond. I am animated by *Christian* motives and *Christian* feelings towards you, and most of you are as yet *opposed* to Christianity as a system of truth ; but I entreat you, while listening to me, not to think of Christianity or Hinduism or any other creed ;—only judge of the *reasonableness* of what I say.

With avowed *Atheists* and those who *scoff at all religions*, I hold no argumentation at present. I take it for granted that I am addressing those in whom the voice of reason and of conscience has not been so far stifled as that they deny the *distinction between good and evil, the existence of one* Omnipotent and holy God, and the immortality of the human soul*. To these great facts, the voice of humanity, in every region of our globe, has ever borne testimony, more or less explicit and distinct. None of you I trust have ventured, contrary to the whisperings of your own sober judgment, to class yourselves with those strangely perverted men, who, doing violence to the universal monitor within the human breast, have *professed at least* to disavow belief in those great truths which form the chief distinction between man and the brutes.

I take it for granted moreover that you are willing, to a certain extent, to acknowledge the *great importance of religion*. To the human mind no

* Even Hindus believe in the UNITY of the SUPREME BEING.

other questions can be proposed equally momentous with those which it is the province of *Theology* to answer ; and nothing has so constraining an influence on human action as *Practical Religion* cordially and stedfastly adhered to. What is man ? What is God ? What is man's chief end ? What is duty ? What are to be the eternal destinies of immortal souls ? What is the nature of the bond of connection between dependent man and his Creator ? What is the path that leads to happiness on earth and supreme happiness in the life that will never end ?—These surely are questions fraught with transcendently vaster importance than any others that pertain merely to what is temporary and earthly. You admit that religion wields a mighty power, either for good or for evil, in the individual and in the community. *Pure* religion is the most lovely ornament of youth, and the most becoming grace of hoary age ;—it sweetens the cup of adversity, and gilds with tenfold lustre the sunshine of prosperity ;—it diffuses calm and peaceful smiles over the face of toiling poverty, and adds a graceful charm to greatness and wealth ;—it is a balm for all the ills of life, and pours sweetest consolation into man's troubled bosom ;—it is the affectionate counsellor and faithful guide of men in all their wanderings below, and at death, when all earthly friends and all earthly sources of happiness are impotent to cheer, it ministers joy to the departing spirit ;—throughout life it tends to fill the soul with inesti-

mable peace, and enables the deathless spirit to look forward in beatific visions to the land of perfect holiness and perfect bliss.

Religion ! What treasure untold
Resides in that heavenly word !
More precious than silver and gold,
Or all that this earth can afford.

Considered in its salutary influence on nations, the power of true religion is incalculably great. Righteousness exalteth any nation ; and that religion, which will present the strongest motives for the practice of all that is pure and lovely and noble, must be acknowledged to be the mightiest instrument in elevating to truest dignity and truest felicity the people of any country. The highest eulogium that could be pronounced on any community would be—that pure religion reigns there with paramount authority ; —that religion there sheds a hallowing influence on all institutions private and public ; stamps the statute book with the impress of equity, benevolence, and mercy ; sanctifies all the relations of life ; constrains men to view each other with the feelings of sympathy and love ; causes the hand of charity to be extended to the wretched and the destitute ; repels iron-hearted oppression ; checks the growth of corruption and vice ; unites men in the bonds of a loving brotherhood ; and unites men to God by the ties of reverence, and love, and gratitude, and holy obedience. Such a community would merit the warmest congratulations.

Admitting then that the high and beneficent office of true religion is to make men good and happy—to bless individuals and nations—to lead men in those paths which are pleasantness and peace—to make earth a dim miniature picture of heaven—to guide men in safety and peace to the mansions of everlasting glory, you will surely be ready to exclaim—What is true Religion? and how shall we attain to the knowledge of religious truth? In answer to the second of these questions I shall state a few very simple rules, which I recommend to you with all sincerity and affection and earnestness. They are very intelligible, very practical, very safe, and capable of being adopted by every sincere enquirer after truth. They can never mislead those who follow them: may you, faithful to your own spiritual interests, practically apply them; and may the God of truth guide your spirits to the knowledge, the love, the comforts, and the practice of a holy religion.

1. *I exhort you to enquire.*

Of those whom I now address, some may have *no definite opinions* at all on religious subjects; while others may profess themselves *adherents of a system of doctrines*, which, from their earliest years, may have been instilled into them by their seniors. To both classes I would say—ENQUIRE. Of the former class it is the imperative duty to enquire in order to attain *knowledge*; the latter are bound to examine thoroughly the *foundation on which their*

notions rest—to subject their faith to a searching scrutiny, in order that they may hold fast what for sufficient reasons they may find to be true, and reject what they may possibly discover to be entirely erroneous, or to be supported by no kind of *satisfactory* proof. When I say that it is possible that you may be holding error, and believing doctrines without evidence, I am not making an unwarrantable assumption, nor am I making *offensive* insinuations against *you specially*. The records of the past bear ample testimony to the human mind's liability to err ; and many are the notions which held sway over the spirits of men for ages, and were afterwards perceived to be grossest delusions. Numerous are the monuments which all history exhibits of men's mistakes, superstitions, misconceptions, puerilities, and blindness—exciting your *astonishment* that what appears to you so palpably false, should ever for a moment have gained the assent of rational minds ; and warning you of *your* danger, and of the necessity of sober diligent investigation. You are linked to all that ever were deluded, by the ties of a common humanity ; and consequently, delusions of one kind or another *may* be blinding *your* minds.

The search after truth is an exercise which I know you will not engage in without *reluctance* ; and this reluctance is not peculiar to you. *Intellectual indolence* is a characteristic of the human mind everywhere ; and therefore in speaking of “the spirit in which religious enquiries ought to be pro-

secuted," I begin, as I would do, were I addressing young men in any land, by urging you **TO ENQUIRE**. From the task of *thinking*, the human mind generally shrinks. Patient enquiry is felt to be laborious and fatiguing ; and men, naturally disinclined to engage perseveringly in *bodily labour*, unless forced to do so by pressing circumstances, are much more disinclined to undergo the fatigue of *mental* exertion, unless constrained by very powerful motives. To engage with success in any difficult and tedious worldly enterprise requires patience, earnestness, and resolution ; to search for truth, in opposition to spiritual slothfulness and the entanglements of prejudices, requires a still more vigorous determination. Let not this however deter you from the duty to which I call you. Think of the propriety of *using* those noble powers which constitute the glory of your rational nature ; and be assured that the task, which at first may appear difficult and irksome, will gradually become easier and more delightful.

Another obstacle that in your case, as in the case of all young men, stands in the way of religious enquiry, is,—*the great ascendancy which is usurped over the spirit by what is near and visible and worldly*. To the young especially, these things seem to hold out more captivating attractions than the lessons of abstract and moral truth. They make a far deeper impression upon ardent youthful spirits, than enquiries that appear to be *but remotely* con-

nected with happiness. To the young the world appears decked in much glory ; and they are apt to imagine that it may *satisfy* the human spirit. Towards it their aspirations go forth in lively interest and bright anticipations ; their associations, their feelings, their hopes, and their joys are bounded by its narrow limits ; and they attach a factitious importance to the present and the sensible, which is apt to absorb all their thoughts. Business, gaiety, cares, ambition, and pleasures are apt to occupy the whole heart and to leave no room for religious reflection. In this way their days are often spent as if God and eternity were entirely excluded from their thoughts. In such circumstances the precept I am now enforcing is apt to be neglected. I would exhort you to strive against the temptations that beset the years of youth, and to consecrate a portion at least of your time and attention to what is of far more permanent value than all that an enticing and delusive world has to offer for the satisfaction of man's spiritual nature.

The melancholy fact that *pure religion is distasteful to the human heart*—forms a third grand obstacle to religious enquiry. Pure religion is a plant of a heavenly kind ; and earth, in its present condition, is ill adapted to cherish its growth. So much is there on every side to oppose it, that a continual *struggle* is necessary to preserve it in being. The human heart, as all history and all experience fully demonstrate, is more prone to evil than to

good. Far more effectual in producing evil, is evil example, than good example in producing good. The downward path of sin is easy to man, the path of virtue and piety is felt to be a difficult ascent. All men are prone to follow their *own will* in opposition to the *will of God*. Perversity, idolatry of self, and forgetfulness of God are thus inscribed, in most legible characters, on the ways of men; and whatever speculations we may indulge in, regarding this strange phenomenon—its cause, its commencement, God's permission of it, &c.—the *truth of the FACT* is most patent. It happens accordingly that there is a secret disinclination in men's minds to think earnestly of such subjects as God, holiness, perfect purity in thought, word and deed, heaven, and a future judgment. Although no sane man would *avow* hostility to a holy God, yet there is a universal deep-rooted unexpressed enmity towards Him, manifesting its existence by the fact that the heart does not naturally *delight* in the contemplation and practice of holiness? Do not many of you *feel* that religion, although acknowledged by yourselves to be good, would be to you a kind of *bondage*? Do not many of you suppose that, were you to be guided by religion, your happiness would be abridged, and that a *damping influence* would be thrown upon your joyous spirits? Do you not feel[~] that to realize God's presence in all you think, and say, and do, would be to place yourselves under an *unpleasant surveillance*? To answer these

questions conscientiously will be to answer in the affirmative; and here comes out into view man's secret aversion to God, and his secret dislike to entertain seriously the subject of religious enquiry. Hence young men are but too apt to postpone the consideration of a question which perhaps they intend to think of seriously at some future period of their lives. Beware of procrastination; and be persuaded even now to begin the examination of the state of your souls; and in order to induce you to do so, let me remind you that

You will soon die. Remember this most certain of all truths. The constant recollection of it will exercise a soberizing influence on your whole conduct; will be a check to many kinds of folly; and will prove a strong stimulus in leading you to think of the momentous questions of religion. Remember that at death your spirits will have nothing to rest on at all, if they have not laid hold of the consolations which a well grounded religious hope inspires. What will it profit any of you although he should gain the whole world, if, when he is summoned to bid an eternal farewell to all friends and all the things that may on earth have ministered to his happiness, he is not able to look forward on a dread eternity with the conscious assurance that he has previously, with deep earnestness, sought to *know* God, and *to do* His Holy will, during his period of probation in the world? At such a trying hour, what consolation can wealth, or learning, or friends

afford? All that the world contains, melts into utter insignificance; the glory in which a dazzled vision may have encircled it, is entirely swept away; and the soul finds itself all alone, all helpless, all hopeless, with nothing in prospect, but the countenance of that holy God whom it has not loved, has not adored, has not honored, has not striven to serve. Think of this melancholy picture now, my dear friends; and be prevailed on to listen to the entreaties of those who counsel you to consider the things that pertain to your own peace. Think also of

The uncomfortableness of unsettled opinions. If there be any subject on which a human being ought to have definite notions, surely there is the loudest call to every one to clear his mind of perplexing doubts on religion. The only effectual way of removing such doubts is to engage in serious enquiry. You may, to a certain extent, succeed in banishing thoughts of religion altogether from your breasts; but in striving to do so, you will be doing violence to the promptings that rise up from the depths of your spiritual nature; and do what you will, you cannot be at *peace* until you have arrived at a *fixed* belief. I can conceive men existing in such a degraded condition, that their lives, like the lives of *brutes*, might be spent in *dead* indifference to spiritual concerns; but in the case of those who do not repudiate the designation "*Educated young men*"—I can scarcely suppose that this *ignoble and unenviable* compla-

cency can be enjoyed, without the use of opiates that will far more than cancel the honor of being "*Educated.*" Troubling thoughts will occasionally intrude to disquiet your souls, notwithstanding all unnatural efforts to exclude them ; and assuredly it will be the highest wisdom to listen to these thoughts, to cherish them, and to follow whither they beckon you. They are messengers of love, they are your truest friends, they wrestle for your welfare, they warn you of danger, they beseech you in tenderest compassion and mercy, they cry to you, "Come, and we will shew you the fountain of man's highest good." Spurn not away with a frown such guardian angels ; follow their kind admonitions ; and, guided by the light which they will shed on your path, (for they will not lead you in *darkness*) go forward. They will conduct you to a quiet and peaceful refuge. You will there find rest to your troubled consciences ; and you will enjoy an unspeakable satisfaction in reaching a shore on which you can plant your foot and stand in *conscious* security. You will find it delightful to have a *firm* faith ; and from it you will derive such happiness and courage and strength, as will enable you to act according to your firm convictions. Without *personal* enquiry, you can have no *stability* ; you will ever be liable to be driven about by every diversity of doctrine. What is a man without a *definite* aim ? He is like a wave of the sea, tossed hither and thither : unstable as water, he cannot succeed. What

is a man, in a religious point of view, without a settled faith? He is at the mercy of every deceitful impulse; let not that man expect to pilot his course successfully and laudably through the difficulties and snares and temptations of life's voyage. His vessel is without *a helm*; he knows not distinctly whither *he is bound*; he is not prepared to contend with the tossing *billows*; he comes *no nearer* a safe resting-place; he is the *sport* of the adverse elements; he is an object of *pity* to those who have set up signals for his guidance, but which he will not look at; and after a brief period of feeble, aimless indecision, he disappears amid the darkness that enshrouds him. Endeavour, my friends, to avoid exhibiting such a pitiable spectacle. Rouse yourselves from slumbering lethargy. Study the chart of life, and the course that leads to a peaceful haven. Know distinctly at what you are to aim. Understand well what rules are to guide you. Search diligently after all that available knowledge which will place your aims, your hopes, and your rules distinctly before your minds. Then you will be able to grasp the helm with firmness and confidence.

I have dwelt long on this first précept; because I fear that you, like men generally, are most reluctant to enquire. It is difficult to rouse men from a self-satisfied, listless apathy, to earnest, personal, patient, and vigorous, religious thoughtfulness.

2. My second advice is,—*Be earnest.*

There is something in earnestness which commands our admiration, even when that earnestness, proceeding from good (or *imagined* to be good) and conscientious motives, may be conjoined with some *error of judgment*. Sincerity is a noble characteristic; and earnestness of spirit, as the index of sincerity, claims the respect of every beholder. Engaging in any enterprise without earnestness, is self-condemnatory; for the man who manifests this conduct, virtually declares that he is doing what his own spirit does not cordially approve of;—and this is either folly, or hypocrisy, or servility, or wilful wickedness. The exhibition of frivolity in any pursuit is unmanly, and justly engenders contempt: frivolity in religious enquiries, which ought ever to be encircled with associations of awe and reverence, is egregiously out of place. What is laudable in human effort, demands a cordial and resolute zeal; the search after truth is pre-eminently praiseworthy; and therefore most reasonably claims an ardent devotedness of purpose. Every thing truly great has been accomplished by earnest spirits; the establishing of religious belief on a solid basis is acknowledged by all of you to be a noble aim; and therefore I cannot urge you too strongly to be most earnest in the pursuit of a clear definite religious faith. Let me remind you that you are MEN; and that nothing is more reasonable than that you should earnestly endeavour to comprehend your own moral nature, your relation to God, the chief end of your exist-

ence, and your eternal destinies. To manifest a careless indifference about such topics is to be insensible to the noblest part of your being, and voluntarily to class yourselves with the lower animals. Let not so shameful and unworthy a stigma characterize you. Think again of what I said regarding the *importance* of religion; and let the thought rouse you into earnestness of enquiry. Earnestness ought to be proportionate to the *importance* of a pursuit; and the pursuit to which I would stir you up is surely by far the most important, as well as the noblest, of all that can engage human thought. What else, in the whole range of human enquiry, can bear comparison with it? What can the study of History, or of Philosophy, or of Literature, or of Mathematics, do for you in the matter of your relation to your *Divine Judge*. Human learning is good: but what is all secular knowledge when severed from that wisdom that teaches man how to *please God*, to make his life *good* and *holy*, and to prepare him for a *happy death*? Do consider this; and present not the spectacle of being earnest and diligent in gathering *comparatively* worthless *pebbles*, while the field of *pearls* is passed by in heedless indifference, or is traversed in a state of mind indicative only of a misappreciation of the precious treasure which there invites your regards. Remember too that *success* is proportionate to the earnestness of human effort. What success can be expected by a man who will not be earnest in his exertions?

Ten years hence, he will be as far distant from the goal as to-day. Wavering, doubting, and unsettled *now*, he will be found the same wavering, doubting, unsettled, feeble man throughout a *lifetime*, unless he be earnest in trying to disentangle himself from perplexities. I would have every one either at once to confess that he does not search after truth at all ;—or that he should bear, deeply inscribed on his countenance, the marks of a profound living earnestness. In the former case, I should praise the *ingenuousness at least*, with which he unblushingly renounces all pretensions to be considered a man, and in pity, I should try to rouse him from his spiritual death ; in the latter case, I should congratulate the eager aspirant, and with joy should encourage him to proceed in his laudable course, confidently cheering him with the assurance of certain success. The unimpressible *indifference* that sometimes lurks under the assumed garb of an enquirer after religious truth is intolerable ;—it merits the opprobrious name of *contemptible* hypocrisy ; is ruinous self-delusion ; betrays the total absence of any cordial *desire* to know ; and of course cannot expect success in its falsely professed aim. Look at the earnestness of men in their worldly pursuits. Witness the thirst for wealth, for fame, for power, and for sensual gratification which appears on every side of you, and of which history tells. Look at the earnest strivings, and strugglings, and rivalries for the attainment of *little* ends ; and, from

the view, draw a lesson to guide you in a nobler path. Once more—remember that earnestness ought to be proportionate to the *difficulties* to be surmounted. There is no royal road to knowledge of any kind that is worth possessing ; and in your case the impediments that obstruct the path of religious enquiry are peculiarly great. Fetters and shackles of every kind tend to *bind* you in your present condition. Early associations, peculiar prejudices, and a kind of spiritual tyranny* exercised over you are *mountains* that traverse the country to whose survey I call you. Mountains you have to climb ; summon up your courage for the task ; quicken your energy ; keep the glorious temple of Truth full in your view ; and with all ardour strive to reach its unclouded height. The mountain top will never be reached by him who *loiters* perpetually around its base. Look at the two following pictures, and let the sight teach you the ardent emotions with which I would have you, in some degree, to be inspired. Look at that *race*. See how each competitor strains every nerve, and how each face betokens the earnestness that animates the soul within. Look again

* I believe I am not in error in supposing that *doubting* and the exercise of *private judgment*, on the part of a Hindu, are, in the eyes of the priesthood of this land, most grievous sins. They are anathematized in fearful denunciations. There are more points of resemblance than one between the Roman Catholic and Brahminical hierarchies. Perhaps the subject of this lecture—"Enquiry"—is regarded by Brahminism and Popery as very *heretical*. Do the Brahmins excommunicate a Hindu if he *presume* to *enquire* ?

at that *battle*. It is to be a decisive one. Great things depend on the issue of the contest. On the one side there is a restless insatiable ambition, which, if it gain the day, will be able to wield the sceptre of uncontrolled sovereignty over a conquered continent. On the other there is the undaunted championship of sacred liberty, which, if it wrest the sword from a tyrant's hand will be loudly hailed and blessed as the saviour and deliverer of many kingdoms. Look at the heroic deeds of boldness and energy and earnestness and determination which are displayed in every quarter of the mighty hosts. Be you also roused into earnestness of soul. Recollect how much may depend on the issues of your religious enquiries. You must have *heard* of a heaven and of a hell—of everlasting happiness, and of endless misery, regret, and remorse. **PERHAPS** such things await all of us. Your consciences frequently whisper of such alternatives. No mortal **CAN DISPROVE** the truth of such whisperings. I repeat—*no mortal can disprove their truth*. What then may be your future destinies? It *may be* that heaven can be gained; it *may be* that hell will be your fate. Surely this consideration ought to awaken you, as with the sound of mighty thunders, into a most profound spiritual **EARNESTNESS**.

3. In the third place, *I exhort you to pray*.

If you do enquire, and if you conduct your enquiries with becoming seriousness and earnestness, you will moreover associate *prayer* with them.

Remembering that you are *educated* men, I will not insult your common sense by insinuating that I deem it needful to tell you that I do not exhort you to pray to Kali, Ganesh, Durga, and other fictitious beings that are much celebrated in the mythological poetry of this land.* Nor will you imagine for a moment that I wish you to pray to Minerva, Apollo, Jupiter, and other names that hold a prominent place in the fictions of Ancient Greece and Rome. You know that I exhort you to pray to GOD. I do not place the habit of prayer before you, so much in the form of a *precept* as in the form of a necessary *consequence* of earnestness. Prayer is but the expression of *sincere desire*, combined with the feeling of *man's frailty* and with the feeling of *dependence* upon his Creator, Preserver, and future Judge. It is the soul's eager longing after some good not yet attained, and its earnest humble cry to Him who alone has all power.

Prayer is the soul's sincere desire
Uttered or unexpressed ;
The motion of a hidden fire
That trembles in the breast.

* At the commencement of my address, I promised that I should not encounter any of the *peculiar* prejudices of my hearers. Let not this mode of speaking of the Hindu Debtas be regarded as a violation of my promise. I have no intention to give offence ; and I imagine that the *educated* Hindus of the present day speak of Kali, Durga, &c. just as I have done. If however it be *possible* that any individuals of the class whom I address, feel aggrieved by hearing the sacred names of the Hindu religion so characterized, I apologize for my mistake—a mistake arising probably from attributing too much meaning to the word “*educated*.”

Prayer is the burthen of a sigh,
 The falling of a tear ;
 The upward glancing of an eye,
 When none but God is near.

In the human heart there is implanted a very general, and I may say *constitutional* tendency, to *look up* for aid to the Ruler of the universe ; and it is strange that “education” should tend to obliterate this natural characteristic. *Pride* and the attitude of *self-sufficiency* are frequently the results of a little unsanctified philosophy ; and there may perhaps be some among you who affect to ridicule prayer. If I am right in this supposition, let such scoffers pause and reflect for a moment ; they will soon perceive that they are thereby ridiculing earnest desire, and the recognition of that dependence upon God, which every man ought to feel. If you do not *desire*, then do not *pray* : if you audaciously renounce *all allegiance to*, and *all dependence upon*, a Being higher than man, then do not *pray*. Prayer in such a case would be meaningless, and a mockery of God. I shall take it for granted however that you *do* desire religious knowledge, and that you *do not* disavow your dependence upon the Supreme Being ; and therefore I am sure that you will pray—you cannot but pray. What can be more natural than a serious anxious enquirer after truth, bending in humble, earnest supplication to the Father of Lights for wisdom and guidance. I am quite sure that the man who does not pray, is not under the influence of a cordial desire to know the

way of truth—does not feel an humble child-like dependence upon his Maker—and lives in the world without any pious remembering of God. There is no use of starting any metaphysical difficulties about prayer: these will rarely trouble the mind of the man, who has the longing desire to which I have referred. All metaphysical difficulties that may *seem* to be connected with this subject, are obviated by the indisputable fact, that one of the simple fundamental laws of our nature is—that no prohibition **COULD PREVENT** the humble earnest spirit from looking up to its Almighty Father and entreating that enlightenment which it anxiously desires. Such a prohibition would be an attempt to sever the link of love that connects man with God; and would be felt by every godly man to be a *painful* exclusion from the presence of Him whom he adores.

I think you now understand what I mean by prayer. You perceive that *it is not* the repeating of certain words which you may have committed to memory from some sacred book, or which may have been whispered into your ear by a religious teacher, the *meaning* of which you may not comprehend, and an explanation of which may never have been communicated to you; but that *it is* the desire of the soul, expressed in your own words, and for blessings the want of which you personally feel. How *reasonable* then it is to request you to pray! and how becoming it is for man to kneel in secrecy before an omniscient God and to pour out his long-

ings ! However perverted this solemn act may often be, and into whatever unmeaning, heartless formalism it may have degenerated, in numberless cases, in connection with every form of religion,—it is still regarded by all, except the thoughtless, and reckless, and ungodly and proud, as a distinguishing characteristic of every man who is *devout* or is striving to be *pious*. Cultivate then the habit of prayer. It is acceptable to the Father of your spirits. It is a beautiful mark of a good man. It will exercise a solemnizing influence on your hearts. It will tend to make you thoughtful. It will strengthen you in resisting temptations to evil. Your hearts will be in the fittest state for appreciating sacred truth when they have held communion with God. A more pleasing sight I cannot imagine than your retiring to privacy, and beseeching the God of tenderness and love to shew you *His will*; and to those who do so, and who combine with their supplications the diligent use of all the *means* that are placed within their *own* reach, for ascertaining what is right and good, I can promise much benefit from the habit I am inculcating. Can you conscientiously say that you have prayed much to God to enlighten your minds with heavenly truth? If not, I cannot denominate you enquirers after truth—you have not yet been excited to seriousness in this matter—and you are still satisfied with your spiritual blindness. Do pray—pray daily. The habit will tend to make you more sober, more serious, more contemplative, and

therefore more fit to learn the lessons of divine wisdom. Do pray ; and never will you have to regret your complying with what is so evidently a dictate of reason and so appropriate to man's present condition in the world.*

4. My next advice is—*Put away from your character all that you know to be evil.*

Religious knowledge and religious opinions are valuable, only in as far as they exert a beneficial influence on the *conduct* of men. A system of beliefs, which does not transfuse a *comforting* and *regenerating* power through the soul, is a dead useless possession—unworthy of the expenditure of a moment on its acquisition—serving only to delude the possessor, or to aid the practice of hypocrisy. I am very desirous that you bear this most distinctly in mind :—forgetting it, men have been drawn into a thousand delusions :—forgetting it, they have pronounced thousands of evils to be compatible with the profession of religion. Men in every age and land have been exceedingly liable to be very greatly deceived in regard to this matter. How frequently

* There are some Christians who seem to say that they could not advise a Hindu to pray to God, unless he should do so *in the name of Jesus Christ*. What may be meant by a Hindu, who as yet does not *believe* the truth of Christianity praying in the name of its founder, I do not comprehend. For a *Christian* to pray, not in Christ's name, is virtually to disavow belief in the need of an atoning *Mediator* ; but to say to an unbelieving but sincerely enquiring Hindu, that he either *must not pray at all*, or must pray in *Christ's name* is to me inexplicable. See 1 Kings viii. 22—53 ; Psalm li. &c. Matt. vi. 9—13 ; John xvi. 24 ; Acts x. 4.

have they attached a far higher importance to their *beliefs*, than to the *fruits* of these beliefs, as exemplified in the whole practical life ! How often has orthodoxy of *creed* been used by men as a cloak to be spread over their unholy lives to conceal moral deformity from their own vision ! The just demands of righteousness have frequently been paid with the profession of what was looked upon as correct *opinion*. In every country, and under every name, we find the evidence of man's proneness to degrade religion to nothing better than the holding of a certain number of *dogmata*, and the performing of a certain number of *ceremonial rites*, instead of considering it a living, constraining, regulating principle, pervading the whole of a man's external and internal being—his conduct, his desires, his hopes, his feelings, his aims, his whole self. Frequently has human life been *dissevered* in theory into two *distinct* parts, and these not seldom presenting a striking contrast to each other—the religious part, and the non-religious ; whereas the undivided life ought to be *leavened throughout** with the spirit of religion. Nothing has so prominently characterized men as an effort to combine the service of *God*, and the

* I think there is no likelihood of my being misunderstood here by "educated" men. They will not suppose, for an instant, that I would connect with the sacred name of religion such unimportant matters as the particular kind of *shoes* which a man wears, the particular kind of *food* he eats, the particular kind of *vessel* out of which he drinks, &c. &c. &c. Connecting such things with religion is excessive *puerility*.

service of *mammon*—to form an unnatural alliance between the worship of the *Creator* and the worship of *self*—to be religious in the *closet* or the *temple*, and unrighteous in the *market-place*—to arm the one hand with a set of *beliefs*, and by means of these to lay hold of heaven ; and with the other, furnished with the rules of a *selfish, crooked, worldly* wisdom, to grasp the earth, with all its lawful or unhallowed pleasures. All this is a dethroning of religion from the high and paramount and practical position which it ought ever to occupy. Religion ought not to be something *annexed* to, but something *inspired* INTO the heart and character.

Common sense cannot but assent to this description of true religion ; and you will at once see the absurdity and inconsistency of seeking after religious truth, while you are consciously allowing what you know to be evil to adhere to your conduct. It is a fundamental axiom, requiring no demonstration, that true religion, *whatever* be its name, must wage a vigorous and constant warfare against all evil : and previously to any *further* enquiry on your part, it is your bounden duty to strive to eradicate from yourselves whatever you *already* know to be contrary to those principles to which enquiry, if rightly conducted, must necessarily conduct you. The connection between these remarks and what I shall now state, as well as my object in making them, you will readily perceive. I cannot but look with detestation upon the perversity that would induce a man to

come to me professing a desire to know about religion, who a few hours before, may perhaps have been guilty of what his own conscience denounces. Such crookedness merits the severest censure. For what purpose does such a man apply for more instruction? Is it that he may hear of some truth that will *justify* what he *antecedently* condemns? Does he imagine that he will hear of some recipe by which a *continuance* in sin may be deprived of the sting of remorse? Does he suppose that additional religious instruction is to obliterate the law of right and wrong that is inscribed on his own heart by the finger of God? Surely no sane person can entertain such notions. Why then does he seek more *advanced* lessons, while he is neglecting to apply the more elementary ones which nature has taught him and has taught every man? No answer can be given which will exculpate him from the charge of strange inconsistency. I dislike such conduct exceedingly: what man of common sense will approve of it? It ought to shrink abashed from the sight of honest men and hide itself in darkness. True religion, as the shallowest understanding must perceive, is intended to purify, to elevate, to sanctify the heart; let the sincere enquirer then resolve to oppose with all his might, what he already knows to be *impure, grovelling and unholty*, ere he seek for that higher knowledge, which is to enable him to carry on the process of sanctifying to greater perfection.

You have at this moment certain notions of an

honest, upright, sober, decent, virtuous, and pious life. Certain things you know to be essentially wrong. You are convinced that falsehood, deceit, calumny, drunkenness, debauchery, malice, envy, injustice, adultery, and licentiousness, are condemned by God's law ; and that such things degrade a man. You feel your obligation to make no friendship with such practices and such feelings. Comply with this felt obligation ; and then you will be *consistent* in seeking to know the way of life more perfectly. Although you have not tasted of the deep joys, nor imbibed the spirit, of a holy spiritual religion, yet many of the social and personal duties of man you cannot but know. Are you *doing* these constantly and conscientiously ? If not : then for you to call yourselves enquirers after religious truth, is to be guilty of a pitiable absurdity.

Immorality in the life, and friendly intercourse with those whom you know to be wicked companions, exercise a pernicious and a *blinding* influence on the moral sense. They incapacitate a man for *perceiving* the loveliness of what is pure and holy, and render him a very unfit *judge* of what is true religion. They blunt the finer sensibilities of the soul, and may seal it up for ever in spiritual blindness. They cause the mind to feel reflection on sacred subjects to be distasteful. They keep down the soul amid the mire and pollution and mists of earth, and prevent it from ascending to the heights around which shines the glory of pure heavenly visions. I entreat

you therefore to be as *good* as you possibly can. This advice may surely be followed with safety. The more faithfully you follow it, the more happy will you be, and the more successful will be your endeavours in your religious enquiries.

5. My next advice is—*Resolve to ACT according to what you may find to be good and true.*

This precept is closely allied to the preceding one ; but what I have chiefly in view in announcing it in this form is to impress upon your minds the necessity of *manly fearless resolution*. Let me once more remind you that the object of religious knowledge is to mould the *character* and regulate the *life*. *Knowledge* is to be carried out into *practice* ; otherwise it is vain. *Enquiry* therefore ought to be accompanied with the *resolution to act according to the results of that enquiry* ; otherwise the labour is senselessly expended. You ought then to bind yourselves as with an oath to *obey* truth, whether the task of doing so may happen to be agreeable or the reverse. Not to *enquire* is to prefer darkness to light—and this is shameful ; not to *obey* truth when perceived is to *fight against yourselves*, and to rebel against God—and this is a voluntary service of sin and the extreme of depravity. Not to enquire is basely to renounce the high distinctions and privileges of men ; not to follow conviction is to insult God, as it were, to his face. I have entreated you to enquire ; I now exhort you to enter into a sacred covenant with your own souls to proceed at all

hazards, in the way that conviction points out. It is only in this manner that enquiry can prove beneficial.

Compliance with this precept will require a considerable amount of *moral courage*; but remember that moral courage is a noble virtue—perhaps the foundation of all others in this our probationary state. To act worthily in any country requires it. Men everywhere are placed in circumstances hostile, in many respects, to the interests of virtue and holiness; and according to the degree in which they resolutely encounter and surmount the opposing forces do they merit approbation. Frequently have men's spirits to engage in a hard struggle ere they can vent their inner feelings before the sight of their fellow-countrymen. Intrepidity of character is most valuable in all things, and is absolutely necessary when the claims of truth and reason are to be vindicated. When I exhort you therefore to be morally brave and resolute, I am announcing a rule which I would recommend to any assembly of young men. In different countries, the obstacles to manly action are of different kinds; the *peculiar* difficulties of your situation in this land, you will experience for yourselves, if you are sincere, earnest men. I know that if you act conscientiously, you will have a struggle to maintain: enter it with hearts sworn to resist with all your might evil and error wherever they meet you. If you find evil in yourselves determine to overcome it. If you find errors in your beliefs

boldly renounce them, and openly declare your renunciation. If you discover evil or error supported by your own prejudice, strive to decide in favour of what is good and true, and sacrifice prejudice. It may be painful to give the lie to your own dear prejudices; but still manliness requires you to do so. Corrupt public opinion may intimidate you; let the consciousness of integrity encourage you to brave its frowns. It may be humiliating to pride to renounce former opinions; let not petty pride venture to resist the loud and imperative claims of truth. Candidly to acknowledge former error is honourable, and will rather increase than diminish the respect of all sensible men towards you: it is the mark of a very *little* mind to cleave pertinaciously to what inward conviction proclaims to be false. It may be unpleasant, and it requires a firm determination, to abandon the long-cherished dogmata of your country; but you must admit that it is a very false kind of patriotism that would strive to rivet the chains of error around one's native land. Some seem to feel it to be degrading to adopt improvements at the suggestion of *foreigners*. This is a most silly and mistaken kind of patriotism. A far more praiseworthy and serviceable love of country is that which will acknowledge superiority wherever found, will gladly listen to salutary counsel from whatever quarter it may come, will follow good example by whomsoever it may be exhibited, will strive to root out national error, though it may be

embalmed by the veneration of ages, and will manifest a zealous activity in disseminating what it feels to be truth from whomsoever it may have been learnt. There is something excessively perverse and contemptible in those who would lend their aid in propping up a system which inwardly they know to be entirely erroneous. The silly pride or wretched unmanliness of their conduct deserves the scorn of every one who has any pretensions to honourable principles, and may well cause an upright man to blush at the thought that they belong to his own species. What is the value of all the correct knowledge that ever has been found on earth, if the possessors of it are cowardly and servile, afraid to *say* what they *think*, and devoid of energy to *act* boldly in the sight of all men according to the dictates of evident duty? Knowledge conjoined with such a timid spirit is no better than a sword and a buckler and a helmet on the *carcase* of the slain warrior. Away with such a spirit, if any of you are now chargeable with it ; and summon up that vigour of mind which will enable you to make your outward conduct, in the sight of God and man, the correct index of your inner thoughts. Learn to detest crookedness of every kind. Be straight-forward. Abhor a degrading servility, whose fetters are superstition, prejudice, error, cowardice, and indolence. Openly *avow* what you may feel to be right, and *oppose* what you may feel to be wrong—do so privately and publicly—do so prudently but firmly—and then you will have the sympathies of

all enlightened and honourable men, who will award to you the tribute of their hearty approbation. Remember that the claims of truth are the claims of God, and that the claims of God are paramount to all others. Remember that if, by any motive—be it your own love of evil, your indolence, your love of the world, your love of country, your dread of the frowns of human superiors, or your affection for earthly relatives—you are constrained to resist conscience and reason, to thwart the interests of truth and godliness, to belie your own convictions, you are guilty of a most daring rebellion against God in your attempt to put the authority of the *creature* above that of the *Creator*. Think seriously of this ; and determine from the present moment to discontinue such audacious conduct, if you are conscious of being guilty of it in any degree. I call it *audacious* conduct ; for cowardice in presence of *men*, is audacity towards the Sovereign of the universe.

One word more respecting *Patriotism*. Love your country and your countrymen. Strive to benefit them. If you see corruption in any form around you, lift your testimony against it. If you see ignorance, do what you can to remove it. If you see degeneracy, strive to reform it. If in the course of your enquiries into truth you should become convinced that there is something about your country's religious faith, its religious ceremonies, its religious festivals, its worship, and its priesthood, which cannot but make it an object of *ridicule* or *pity* in this

the nineteenth century to all enlightened nations of the west, let your patriotism be so ardent as to stimulate you to energy in your endeavours to wipe away the disgrace. It has struck me that there are some things about the people of India, civilized and literary and intellectual though they be, which might cause you to blush with shame. There is something about their gods and goddesses, their worship, their Theology, and their Philosophy, from which European nations freed themselves many centuries ago. Have the same thoughts occurred to many of yourselves? If so, will your patriotism not rouse you to deliver your countrymen from what places them a great many centuries behind Europe in the march of enlightenment? Will not very shame loosen your tongues to cry out with indignation or remonstrance against those who, knowing their country's shame, still lend their influence in perpetuating it? Is it possible that, with European Literature and the history of European progress in your hands, and with the incontrovertible proofs of European intelligence before your eyes, and with the consciousness of your country's delusions* in your minds, your

* I speak *hypothetically*. If you discover error, if you find corruption, if your countrymen be labouring under delusions, &c. &c., then my advice ought to be followed. If any of my "educated" native friends are quite convinced, after full consideration, that there is *no* error, *no* corruption, *nothing* wrong about India, they of course will suppose that *no* reformation is required, and they will recline *at ease* looking with great complacency on the *faultlessness* of their dear native land.

tongues will still be silent, and that you will tamely submit to the unrighteous tyranny which holds it down—a spectacle for the finger of scorn to be pointed at, and for the eye of benevolence to weep over? Tell me sincerely whether you are *satisfied* with the religious system of your country? and whether you wish it *continued* from generation to generation as it is? If not, where are the Luthers among you? *Where* are they, and *what* are they *doing*? Where is the work of *reformation* on which patriotic “educated” Hindus are spending their energies? Do you not see that there is a glorious field for the display of courageous cordial patriotism open for the educated youth of this country? Are you not already convinced that in religious matters your country loudly calls for a vast reformation? Is it not most natural that she should address her calls to you her sons? Are you indifferent to her plaints and entreaties? What are *you* doing to bring about a reformation? Where are your tongues? Where are your pens? Where is your zeal? Where is your combination together for mutual encouragement? Where is the display of your inflexible love of truth? Oh, for many Luthers who, with enlightenment and education, should combine energy of will, ardour of spirit, boldness of heart, and a ready willingness to suffer obloquy and even persecution in contending for the noble cause of truth, for the amelioration of their country, for the cause of spiritual liberty, for the dissemination of true religious knowledge, and for the cause of the God of Truth!

6. *Consult reason and conscience.*

Probably you will now be inclined to ask me whether or not I can recommend to you any *guide* in the path of enquiry. There are two whose authority you will not refuse to acknowledge ; and although I am very far from regarding them as *in themselves sufficient*, or *quite explicit* in the responses they afford, yet on account of the deference which you will readily admit to be due to them, I willingly direct your attention to them in the mean time. They are witnesses that are liable to be *bribed* ; and their fitness for rightly discharging their duties has been considerably *impaired* by their having kept company with *sin* for a very long period. Often do they *slumber* when they ought to be most vigilant ; their remonstrances to those whom they see going astray are often uttered but *feebly* ; and their voices are not unfrequently *drowned* by the clamours of treacherous counsellors. Question them closely however ; quicken them into activity ; give heedful attention to their intimations ; and be on your guard against seducers that may beset your way. They will lead you onwards to a point whence perhaps you will spy an abler and more infallible guide, fit and willing to conduct both you and them to your destination. Their names are REASON and CONSCIENCE. Let me now speak less metaphorically. In the mental constitution of the human race, there are implanted certain appetencies whose office is to lead to *action* ; and there are certain other princi-

ples which are felt to be invested with authority to *restrain* and *regulate*. It is with the latter that we have now to do. They have been inserted into the mechanism of our nature by Him who framed it, to rule with *supreme authority* over all the other parts ; and whenever these other parts become insubordinate, *disorder*, and *evil*, and *folly*, and *sin* are the consequences. Their *right* to govern and instruct none will dispute, although the history of man is blemished in every page by the records of continual rebellion among those principles which ought ever to have occupied the place of obedient *subjects*. They are vice-gerents of God ; and contravening *their* authority is opposing *His* right to command. Their testimony, if not corrupted and falsified, is God's *revelation** to man for his guidance. To know the testimony that they *would* give, were they allowed to speak with perfect fidelity, is not a matter of easy attainment. Perhaps some young men may deem it a task of no difficulty to ascertain all that reason and conscience *could* communicate ; but perhaps such individuals have not yet thought very profoundly on the subject. The voices of these monitors are heard in the midst of so much corruption—so many *passions* venture to assert an illegitimate right to speak—and men are so apt to be *uncareful* in distinguishing one voice from another—that amid the anarchy and multitude of sounds,

* I here use the word "revelation" to denote the communication of God's will—not in a *written* form.

the mind is apt to be confounded ; and the *lawful guides* have appeared to be chargeable with *contradictions*—sanctioning in one country and at one time what, in other circumstances, they have condemned. I am sorry therefore that the only kind of guidance which, in the present state of your minds, you will cordially acquiesce in, is attended with many inconveniences and perplexities ; nevertheless I shall be delighted to know that you make the *utmost* use of it, until you experience for yourselves its imperfections, and the doubts and enigmas which it cannot satisfactorily solve. Be very diligent in your interrogations, and very careful and cautious in listening to the responses with which these internal instructors furnish you.

I shall now give a few very simple illustrations of what I mean by *consulting* REASON. From these you will perceive what is meant by *consulting* CONSCIENCE. The second clause of the precept I therefore need not further refer to at present ; but on some future occasion I may address you more fully on the whole of this sixth precept.

1°.—*Is it reasonable to expect consequents from inadequate antecedents ?*

Look at the *secular* affairs of men. Do they act in reference to these as if they expected any thing to be accomplished by *magic* ? Does any one expect a house to be erected without human *labour* ? Does the husbandman expect his fields to be covered with waving grain without *cultivation* and *seed-sow-*

ing? Does the scholar expect to acquire learning without *persevering* and *laborious* attention? Does the physician expect to cure his patient by merely *wishing* his recovery? Does the printer expect that *charms* will set up his types? Does the watchmaker expect that wheels and springs will form themselves into such a mechanism as will measure time, without *skill* on his part, and much practical experience previously gained by patient *industry*? The answers to these questions are easily given: try your ingenuity on the following. Will a man be rendered *morally impure* by any nutritious *food* which he may eat? Will his eating at the same table with another man of superior talents, superior learning, and superior sanctity, but of a different nation, leave on himself indelible *moral* defilement? Will bathing in the Danube, or the Jordan, or the Ganges, wash away the guilt of sin? Will the repeating of any words for an hour remove the guilt of a day's unjust dealing? Will dying on the banks of the Nile open the door of heaven to the departing soul? Will a feast, furnished to the clergy, purchase immortal happiness? Will money given to a priest deliver a soul out of Purgatory? Will presents or feasts bestowed on *living* Brahmins benefit the souls of *dead* parents? Will a draught of water, in which a mortal pedestrian has dipped his dirty (or suppose it *clean*) toe, have any religious efficacy? For replies to these and similar questions I beg that you will interrogate *reason*.

2°. *Is it reasonable to believe without having reasons for that belief?*

Pardon the seeming contradictoriness of this question. The strange *obliquities* which the human mind has often displayed, compel me to descend to strange *catechising*. Is it reasonable to trust an ambassador who lacks credentials? Is it reasonable to believe what are called historic *facts* in the absence of historic *evidence*? Would it be reasonable for you (*if educated*) to believe Christianity without examining the historical and moral proofs which it holds out for the scrutiny of the whole world? Is it reasonable to believe any *other* religious system, the chief supporters of which, in their curious championship, peremptorily refuse to give, to all enlightened men, full accounts of the system itself, full proof of the consistency of all its parts, the history of its origin, the external and internal proofs of its truth, the evidence of its suitableness to all human spirits, of its power to ameliorate the condition of the whole family of man, and of its internal self-propagating vitality? Is it reasonable to suppose that there is a system of moral and religious *truth* which is good for only *one* portion of mankind? Is it possible that two (or more) systems, contradictory of each other in many points, can be *both true*? To these and similar questions let reason answer: and I implore you to exhibit the answers which you think she gives, not merely in inoperative acknowledgments, but in impressions made on your *conduct*.

3°. *Is it reasonable to coerce thought and conscience by pains and penalties ?*

Freedom of thought has often been frowned upon by men interested in maintaining a corrupt religious system. Profession of belief has often been extorted by the dread of punishment. All of you have heard of the Spanish Inquisition, whose object was to inflict torture on those who were guilty of the enormous iniquity of exercising *their own judgment* ! You have heard of the Mahomedan sword that was unsheathed to butcher men who would stubbornly hesitate to yield up their spirits as bond-slaves ! You have heard of persecutions and martyrdoms suffered for men's refusing to abjure their own convictions. Is it reasonable that such weapons should be adopted to *compel* the assent of men's *minds* ? Is it reasonable that the mind of a nation should be held in bondage by a priesthood, who are not seen to be diligent in *instructing* the people, *enlightening* their understandings, and accompanying their dogmata with proper and convincing *evidence* ? Is it reasonable that educated men should be treated as irrational beings, and forced by denunciations and threats of excommunication, to continue their necks under a yoke against which their common sense inwardly revolts ?

4°. *Is it reasonable that the females of a nation should not be educated ?*

Has a woman a soul ? Is she capable of receiving mental culture ? or can she lay no claim to the

possession of intellect? Has she a spirit susceptible of joys and hopes and fears, like *men*? or are her capacities limited by as narrow bounds as those of a dog? Is she capable of exercising a refining, elevating, and pleasing influence on society? Are her moral susceptibilities finer or blunter than those of men? Does she wield a mighty influence in moulding for many years, the character of her children—children from amongst whom the *men* of the nation are to be supplied? And if her maternal influence is very great, ought her mind to be left a prey to ignorance and superstition? Is she responsible to God equally with men; and is she to be left with an understanding unenlightened—so unenlightened that it would be sacrilegious, in the eye of a proud ecclesiastic, to read or expound sacred writings in her hearing? Let these questions be put to *reason*, in the middle of the nineteenth century, by the educated men of Bengal, and let them *act* according to the response.

5°. *Is it reasonable that society should be divided into castes by a principle which renders it impossible for any one, whatever be his talents or character, to be admitted to a higher than that in which he happens to be born?*

Study this question. Weigh the advantages and disadvantages of such a system. Endeavour to ascertain whether nature sanctions it. Men will ever consist of various grades—rich and poor—polished and more rude—learned and more illiterate—indus-

trious and indolent—peaceable and turbulent—clever and more dull ;—and naturally these differences will prevent very close intercourse between certain classes. But this reasonable and necessary exclusion of some men from familiar association with some others, ought surely to be the result of the *endowments* which providence distributes to men, and of the *character* which they exhibit.* Is it reasonable to stigmatize a man as chargeable with a heinous sin, because he has accepted a draught of water from a man of another caste ? Pardon such questions as this, if they seem ridiculous and insulting to your understandings. They have been suggested to me by practices which have actually prevailed among men who have not been styled insane.

6°.—*Is prayer in a language not understood by the person praying to be deemed reasonable ?*

Do not receive the *ipse dixit* of a Pope or a Pandit on this point : but just ask reason.

7°.—*Is it reasonable to represent the Deity by any material image ? or to look at such images with the view of aiding devotion ?*

In the history of the Jews it is stated that on one

* By all means let every one be most earnestly dissuaded from holding familiar intercourse with *wicked companions*. Many men have certainly been led into evil courses from associating with profligate friends ; and nothing is more prudent than carefully to avoid close connection with those whose habits and conversation and example can only serve to corrupt. *Caste* precepts, framed on such a principle as that which I have here referred to, would commend themselves to our common sense.

occasion they made a golden calf ; and some how or other this calf was connected with the idea of God. Was it reasonable to imagine that the Deity was *fitly represented* by a calf ? or could they reasonably suppose that this lifeless golden calf had any *power* to do them good ? or could they imagine that they were *honouring* God by exhibiting Him in the shape of a calf ? or would their looking at this said calf *assist* them in their devotions ? or what could be the *use* of this calf ? I should think that the *human* body is the most dignified of all terrestrial animal forms ; and that a calf's form therefore is less worthy of respect than that of a man. If so, would Queen Victoria be delighted to hear of her Hindu subjects setting up her image in the form of a calf ? If a Hindu were filled with great gratitude and love to Victoria for some very valuable benefit she had conferred on him ; and were she to be told that, in order to be reminded of her beneficence daily, this Hindu had deposited in the corner of his house a wooden calf to which he had affixed her name and at which he often gazed ;—would she admire the acuteness of his *understanding*, and thank him for the *honour* he was paying her ? or if she heard that he had represented her in a clay image—partly human and partly bestial—having, as its most striking feature, an elephant's head and proboscis ;—would she be still more gratified by the compliment ? Reason will furnish you with an answer ; and having received the answer, ask again whether the representation, in

such forms, of the Supreme Ruler of the universe, or of any being thought to be higher than man, is not *blasphemy*, or down-right *absurdity*, or a *mockery* of the being so represented. I ask again—*is it reasonable to worship such images?* Or is it reasonable to worship God *through* such images? I am aware of the quibble made use of by those who are denominated *learned* in such matters. These sages seem indignant at the idea of worshipping an image *in itself*; and assert that the image *assists* feeble man to raise his thoughts and adorations to God. Now I ask such persons to explain how looking at the above forms can possibly elevate a man's conceptions of the greatness, the might, the wisdom, the mercy, the holiness, the justice, the sovereignty, the transcendent glory and excellence of the invisible God. I beg that you will solicit an explanation from reason or reasonable men. I confess I cannot comprehend how one's conceptions of God can be aided or elevated by looking with the bodily eye on a living actual calf—much less on a wooden or clay image of one!

But again ;—you have read of certain other forms that have been set up before people's eyes in connection with religious worship. Carry your thoughts to ancient Greece. Think of the Venus, the Priapus, the Phallus, and the Kteis!! In other words, think of images the sight of which is the fittest of all sights to inflame human lust—images representing objects and acts which nature teaches all but brutes

most carefully to conceal. In the name of common sense I would ask how such spectacles before the eyes can by any possibility serve to put the mind into a proper state for worshipping God. Does reason commend such things ? Does this land even now, in its *religious* ceremonies, present any thing corresponding to the Grecian Venus, Priapus, Phallus, Kteis, &c. &c. ?* If so, will you not burn with shame on account of your country, and exert yourselves in every possible way to purge it of such a scandalous blemish ? I think I may fairly take it for granted that your feelings cannot be wounded by this manner of speaking. I think I may calculate on your assenting to all I have said on this subject.

8°. *Is it reasonable that certain names, historical or fictitious, associated with which there are certain stories descriptive of crimes, vices and lusts, should be connected, in any way, with the worship and the religious feelings of a community ?*

Lempriere's Classical Dictionary is accessible to most of you I presume. Read half a dozen of para-

* If Hindus are not familiar with the ancient Greek stories and rites connected with these names, they need not much regret their ignorance. They will find similar stories and rites connected with certain other names with which they are probably well acquainted : such as—Krishna, Radha, Shib, Linga, Joni, &c. Decency of course forbids any further reference to such pollutions—for *pollutions* surely every one would regard them, if they were connected with any part of human conduct, except that part over which a filthy imagination has dared to throw the cloak of *religion* ! ! No *quibbles* can wash this Ethiopian white.

graphs in that book regarding Jupiter, Venus, Bacchus, Apollo, or any of the gods and goddesses of ancient Greece and Rome. The stories which you find there were probably familiar to the minds of the people of those countries, and would be recalled to their thoughts every time that they heard these names mentioned, and every time that they gazed at the images representing them. Is it reasonable then to suppose that such stories could tend to elevate and purify the minds of the people who were taught to worship such names, (or if Pandits choose, to worship God *through* these names,) having their memories necessarily filled at the time of worship with such stories? Apply these remarks to India; and do listen to the voice of reason. And listening to her, do *act* consistently with her dictates.

I have now *illustrated* my precept by a few very simple cases. I leave you to *carry on* this mode of enquiry for yourselves.

7. *Meditate much in retirement.*

My remarks under this head will be brief. Every one is aware that any thing which powerfully affects the feelings is much thought of in secret. Grievings, bereavements, losses, unexpected joys, important undertakings, dark fears, and the bright visions of hope obtrude themselves upon our thoughts wherever we go; and often do they absorb our attention even during those hours which are usually devoted to sleep. While strong emotions are ever ready to vent themselves in the hearing of those whom we

regard as our friends, they also interest our spirits in the depths of our own solitary musings. Religion, which so deeply concerns the soul, is a subject which may well occupy much of our private meditation. It ought ever to be remembered that it is of momentous personal importance to each individual; and that it is connected with much that is awfully solemn. Frequently therefore ought you to think of it under a profound sense of its sacredness. Accordingly it is a subject that demands no small amount of that serious reflection which will be most advantageously prosecuted in the quietness of solitary retirement.

Silence and Darkness ! Solemn sisters ! Twins
 From Ancient Night, who nurse the tender thought
 To reason, and on reason build resolve,
 (That column of true majesty in man)
 Assist me.

That meditation on any subject of importance, finds a powerful auxiliary and incitement in retirement, has ever been experienced by thinking men : and loud have all sages ever been in praise of solitude.

Where is the wise, or the learned, or the good, that sought
 not solitude for thinking,
 And from Seclusion's vale, brought forth his precious fruit ?
 That which Scipio praised, that which Alfred practised,
 Which fired Demosthenes to eloquence, and fed the mind of
 Milton, ●
 Which quickened zeal, nurtured genius, found out secret
 things of science,
 Helped repentance, shamed folly, and comforted the good
 with peace.

But while I recommend quiet seclusion as being well fitted to aid the soul in pious reflection and religious enquiry, it must not be supposed that I advise you to thwart the natural love of social intercourse which is so deeply implanted in man, and to deprive yourselves of the stimulus and the help which judicious companionship is the means of furnishing. Social intercourse with sober-minded friends is most beneficial, and contributes greatly to the quickening and clearing of one's thoughts. In human sympathy there is a mysterious and a mighty power : and one of the ways in which it manifests that power is in awakening many slumbering mental energies, in readily suggesting many new ideas, and in giving life to a mind that otherwise might remain dormant and sluggish.

Good sense will stagnate. Thoughts shut up want air,
And spoil, like bales unopened to the sun ;
Speech ventilates our intellectual fire.
Speech burnishes our mental magazine,
Brightens for ornament and whets for use.
'Tis converse qualifies for solitude,
As exercise for solitary rest.

Conversation with others on religious subjects is therefore desirable : but great caution is to be exercised in the selection of those with whom you would converse, and of the times at which religion shall form the theme of discourse. With some persons, and in certain circumstances, the religious sensibilities will rather be blunted than improved. Religious discussion or conversation ought to be conducted

with a sincere desire, on the one hand, to express the real feelings of the heart, and on the other, to hear the unfeigned internal experience of our fellow-men. Talking on sacred subjects merely for the purpose of *talking*, and listening to those whose *hearts* are not seriously interested in what they say, are utterly vain and fruitless.

There are pompous talkers, solemn, oracular, and dull :
Track them from society to solitude, and there ye find them
fools.

Men are generally averse to solitary reflection on religion. They often feel it to be a painful exercise from which they gladly escape. Keeping company with a man's own self is often found to be a terrible misery. When the world is shut out, when the presence of God is realized, and when no voice is heard but the voice of conscience from within, the soul is assailed with fear, and would gladly fall into the unconsciousness of sleep, or rush to objects and company which may be fitted to withdraw the attention from *self* and from *God*. I refer to those whose faith is not settled, whose lives are not holy, whose hopes of acquittal before the Judge of men rest on no sure foundation, to whom the gnawings of remorse are familiar, and whose consciences tell them in unambiguous accents that all is not well with them in the sight of God. To them, solitude, so far from having any charms, is often insufferable.

O ! lost to virtue, lost to manly thought,
Lost to the noble sallies of the soul !
Who think it solitude to be alone.

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O ! lost to virtue, lost to manly thought,
Lost to the noble sallies of the soul !
Who think it solitude to be alone.

Communion sweet ! communion large and high,
Our reason, guardian angel, and our God !

In your religious enquiries then, hold much communion with your own spirits. Let distracting objects be frequently removed from your attention ; and let the things of God, of your souls, and of eternity, with the monitions of your spiritual nature, be brought face to face as it were, into the council chamber of private meditation.

Seek solitude for her precious things ; and not of thine own pride.

For there, separate from a crowd, the still small voice will talk with thee,

Truth's whisper, heard and echoed by responding conscience.

8. *Avoid vain babblings.*

Under the preceding head I slightly referred to conversation with others on religious topics : I refer more fully to the same subject under this distinct precept.

Few things are more profitless than what is called religious *discussion* ; and few things have served more to beget and develope *angry* feelings. An amazing amount of *controversy* has taken place on the subject of religion ; and a very large portion of it has been mingled with the very opposite of an humble, pious, religious state of mind. Many errors and prejudices, gaining nourishment from angry controversy, have thereby struck their roots deeper than before. Men are all *intellectually proud* ; the attitude of antagonism serves to strengthen this pride ; and rather than acknowledge themselves to

have been in error, they struggle violently to defend what they would deem it humiliating to abandon, and even exhaust the powers of subtlety and quibble in maintaining what in their cooler moments they perhaps disbelieve. They allow their *passions* to usurp the mastery over *reason*; and their lack of sound argument they pitifully reinforce with shafts from the vocabulary of calumny, misrepresentation, and abuse. Pride, bitterness of feeling, and the love of superiority are let loose like furies to join in the strife of tongues; and truth, as well as charity, suffers harsh treatment from the ill-judged demeanour of those who profess to be her votaries and champions. Of all this, the history of the past furnishes ample and melancholy illustration.

This country has now become the battle-field of religious controversy: and for many coming years the combat will probably be waged with increasing virulency. I say *virulency*: for however much we must deplore the display of bitter animosity in connection with the vindication of truth's claims, human nature can scarcely avoid this unseemly evil. It is not to be supposed that, when once the seeds of doubt and uncertainty have been sown in a land which for ages has yielded an unresisting obedience to a mighty priesthood, and accorded reverence to a large mass of sacred writings, there will not be brought into play a vast amount of bigotry and bitterness and persecuting uncharitableness. In this case, however, as in many others, the unpleasant

and boisterous agitation will be followed by a calm far more wholesome than that which preceded the storm. It is good that the atmosphere of our planet should occasionally be thrown into a violent commotion by the tempestuous winds, the roaring thunders, and the resistless lightnings. That the seeds of doubt and discussion and scrutiny are now being showered over this land is a fact which the delivery of this address presupposes. Were the faith of your forefathers now standing in all its original integrity, and were the minds of all its adherents resting in the perfect security of an undoubting belief, it would scarcely be thought a fit occasion to speak of the spirit in which "enquiries" ought to be conducted. The fact too that I address "educated" men, seems to imply that education brings with it the elements of doubt—at least *that* education which is tacitly indicated by the circumstance that I address you in *English*. Nor is it to be wondered at, that an influx into this country of the products of the mind of an enlightened nation which for several centuries past has not stagnated for a single year, should bring with it a thousand ideas which, to a nation whose intellect is acknowledged on all hands to have been retrograding or at least not advancing for many ages, are entirely *new*: and that such novelties should awaken enquiry into the truth and value of that body of native literature and science which for many generations has received no additions, no improvements, and no corrections. *Thought* on religious

subjects has then to a certain extent received a new impetus : and your ears must be familiar with arguments for and against certain religious systems. Taking it for granted therefore that you will meet with many disputants, and taking it for granted that much that is fruitless, unedifying, and unreasonable will be uttered in this contest, I warn you to “avoid vain babblings.”

That which I here caution you against I may characterize in general terms, as—all that frivolous or bigoted or ignorant or bitter talking on religious topics which proceeds from no desire to know or to do homage to truth, and which can never in any way benefit the hearers of it. I shall illustrate what I mean by a few very common examples which your own experience will probably enable you to understand. I refer to *young* men, as it is likely that your intercourse is chiefly with those of your own age.

It is possible to meet with a conceited young person who, although two hours before, he may have been violating the commonest dictates of conscience, and may even have been in the haunts of lewdness, will yet assume an air of importance, and talk authoritatively on religious doctrines—peremptorily passing a sentence of condemnation on one, loudly applauding another, expressing some doubts regarding a third, and manifesting a strong pugnacious tendency to enter into a fiery discussion on a fourth. He seems *fond of talking of religion*, and is eager to

try his strength in the arena of dispute. All the while he is conscious of leading an irreligious life. He cares not one iota about *personal* religion : and so far as his *own* soul is concerned he is as destitute of one spark of piety as any individual can possibly be. Such a man presuming to speak of religion with lips that may yesterday have been polluted with falsehood, slander, and obscenity ! Such an arbiter of *religious* truth!! Avoid listening to this man. From *him* at least you cannot expect any enlightenment or spiritual improvement. He talks for mere talking's sake ; and handles a *holy* object with *filthy* fingers.

Here comes another youth inflated with all the self-importance which a *little* learning not unfrequently inspires. He seems to be rejoicing in unbounded *liberty* : not a single religious *restraint* does he allow to incommode him. He professes *commiseration* for those blinded mortals who still submit to the thralldom of what to his wondrously illumined mind seems the *absurdity of all religions*. He has just discovered that *all* religion is a fiction, that the *immortality* of the soul is a fiction—that the *immateriality* of the thinking, rejoicing, mourning, loving, hating, imagining, hoping, fearing, God-adoring soul, is an untruth which has deluded most men since the days of Adam—that *responsibility to God* is an idea which ought never to hamper the doings of men. What is the amount of this oracle's learning or study fitting him to decide with such an air of authority these grave and momentous ques-

tions? He has read one or two dozens of English books—he repudiates the vulgar stigma of having read any such thing as a Hindu book—he has perhaps been committing to memory for a month or two a number of Latino-Graeco-English medical terms—and with regard to *serious* REFLECTION, he seems to think *that* quite unnecessary for detecting the palpable hollowness of all arguments supporting religious creeds! To the enquirer this man will afford no useful instruction. He forgets that the *negative* propositions which he so confidently announces, transcend the limits of human Logic. He has still to learn this elementary lesson in reasoning—viz.—that it is IMPOSSIBLE for man to prove these sweeping negations—“there is no God,” “the soul is NOT immortal”—“there will be no future judgment,” &c. &c. Those who have given any attention to Logic will understand what I mean.

Here is a third youth, apparently of more becoming modesty. He is rather fond of religious discussion *with others*; but in retirement he never makes religion a personal concern. He is pledged to uphold some system; and against the strongest objections he shields himself behind a panoply of quibbles, subtleties, and tortuous irrelevant reasonings. *Logomachy*, and not a *love of truth*, is his delight. This man’s company will neither enlighten the head nor improve the heart.

A fourth combatant appears. Love of superiority in the powers of discussion is his animating princi-

ple. He will take *either side* of a question according to the circumstances in which he may be placed ; and Proteus-like will be found on different occasions assuming as many different varieties of belief. With the advocates of Christianity, he will assail that religion—unless some selfish motive turn his strain into an opposite direction : with those who are unanimous in condemning Christianity, he will take up the position of its temporary advocate—unless fear restrain him. Give little heed to such a man.

I need not prolong this kind of illustration. In your intercourse with your fellow-countrymen, you will meet with many individuals who will not be reluctant to talk of religion—provided the discussion shall not touch the PRIVATE LIFE or the PERSONAL GODLINESS of the disputants. In fact you will probably witness something like an *eagerness* for religious discussion—a morbid desire for the excitement of *verbal* warfare : but in the midst of all this you will not find much of a longing after holiness—a deep concern for the soul's welfare—a heart-stirring earnestness about the salvation of immortal spirits—an ardent desire to promote God's glory in the moral regeneration of men. Without these feelings as a substratum, all mere logomachy is profitless ; and I exhort you to avoid breathing much of its atmosphere. You will meet with men loud in their declamations against what they have not examined—earnest in their advocacy of what they can give

no satisfactory reasons for believing—bitter in their hostility against what, if cordially embraced, might elevate and bless human nature—lenient in their disapprobation of what ought to be denounced from pole to pole—unreasonable enough to examine a system not for the purpose of finding truth, but for the purpose of detecting what may have the semblance of weak points—childish enough to assign custom or antiquity as an argument in favour of what common sense indignantly refuses to countenance. Beware of hastily imbibing the sentiments of such men.

You have now some idea of what I mean by vain babblings—carefully avoid them. If they have any effect at all, it is a pernicious one. They are apt to efface from the mind the reverence, and awe, and solemnity, and earnestness with which sacred things ought to be handled; and often do they tend to harden the heart in a settled ungodliness. Some things that have been called religious can scarcely fail to excite ridicule, and it is not easy to speak of them gravely. To some such things I have referred under the sixth precept. All enquiry however into the *attributes* of Almighty God, the *duty* which that God requires of his rational and accountable creatures, the *way in which* men who have sinned can be admitted into heaven, ought to be entered upon with the profoundest solemnity.

9. *Avoid too high subjects.*

There is a wonderful tendency in the human mind

to indulge in speculations on subjects which are very remotely connected, or not connected at all, with practical life. Frequently do men exhibit an eager desire to pry into mysteries which altogether transcend the limited comprehension of the human mind. Leaving the domain of attainable knowledge nearly quite neglected, they vainly struggle to pass the insuperable barriers by which God has at present circumscribed man's intellect. Accessible knowledge invites their attention, and present duties demand their energies; but these they not seldom waywardly disregard, and mis-direct their thoughts to the inexplicable arcana that are far too deep for man's short line to fathom. Human perversity assumes a multitude of forms; and one of these, by no means uncommon, is seen in that morbid curiosity which despises simple practical truth, is indifferent to the duties which this truth palpably inculcates, and seeks gratification in the hidden depths of abstruse and unanswerable questions.

Perhaps some of you have observed the dawning of this predilection for *the remote* even in school boys. I have no doubt but that the geography of the moon would be more keenly relished for a time than that of our own earth. The history of the lunar inhabitants would be more fascinating than that of terrestrial beings. It would be more delightful to read of the quadrupeds and bipeds of Mars than of the zoology of our own planet. How frequently is the history of a foreign country 'devoured with

avidity by a boy who cannot bear the drudgery of perusing the history of his own forefathers.

It would be well if this tendency were confined to school-boy years and school-boy subjects ; but unfortunately it is too often carried into the province of religion, and cherished in the years of manhood. Many who dislike entering upon subjects that admit of a close and personal application to their own hearts and character, will most readily discuss theological difficulties, the solution of which would not affect their every day life. The root of this perversity very often is the fact—that men are disinclined to listen to any thing that tends to disturb their self-complacency—to humble their pride—to convict them of sin—to lead them to self-examination—and to shew them that a great change in their life is required by heaven's law. Take themes that will leave these points untouched, and they will lift their heads in proud wrangling controversy. *Why did God permit sin to enter the world? Why did God implant passions in man which often lead him astray?* These and similar questions present far more attraction to the ungodly heart than such questions as the following—*Are you as GOOD as you feel you OUGHT to be? Have you been guilty of SIN? Does your conscience tell you that sin is a daring revolt against the will of your MAKER, and a most unseemly display of ingratitude towards Him who is your daily benefactor? How do you expect to escape the righteous sentence of condemnation*

which an infinitely HOLY AND JUST GOD must necessarily, in one way or another, pass upon your unholy deeds? Can you say that throughout EVERY MOMENT of your lives, you have been PERFECTLY holy in EVERY ONE of your thoughts, in EVERY ONE of your words, and in EVERY ONE of your acts? If not, what are your hopes regarding the JUDGMENT to come? If you have bright and cheering hopes, do these rest upon any FOUNDATION? If so, are you PERFECTLY CERTAIN that that foundation is a good and solid one? If so, is your certainty built upon EVIDENCE? If so, is that evidence PERFECTLY SATISFACTORY? If you have bright hopes, resting on a good foundation, and if you are perfectly satisfied with the evidence of the solidity of that foundation, what is the LIFE you are leading? Is it IN ACCORDANCE WITH the heavenly hopes which you entertain—is it like the life of a person who hopes to dwell for ever in the company of unstained HOLINESS? Questions of this nature ought to command instant and earnest attention; but it too often happens, on the contrary, that other questions, the most frivolous, or the most useless, or the most unanswerable, are allowed to usurp their place. The really important themes are felt to subject a man's self to too painful an ordeal; and shrinking from these, he seeks excitement in other questions, whose answers, even if they could be given, would be as little calculated to influence his conduct or his heart, as the demonstrations of Eu-

clid or the Integral Calculus. Why should we, prying into the inscrutable things of the incomprehensible God, dare to ask WHY he permitted sin? The knowledge of the FACT is enough for us; and for the truth of the fact, we have the testimony of all history, and the universal consciousness of mankind. All men are prone to sin. This is a FACT; and it is with the fact that we have practically to do. It is a fact moreover that necessitates a large amount of vigorous action on our part. To neglect this *action*, and to continue speculating about the *cause* of the fact, is culpable folly. We are beings of very limited capacities; and were it not that our speculations are often most presumptuous and very far from being innocent, we might be tempted to use the expression, *surpassingly ridiculous*, to characterize puny man's sitting in judgment on the doings of God. We may let alone the dark and deep things which pertain only to the Almighty, and betake ourselves with all alacrity to that which concerns us—a field ample enough fully to occupy the period of our sojourn in this world. We shall find quite enough to do, if we endeavour to find out and to put into practice all the lessons of wisdom which are for our *guidance* through the present life. For higher themes we are not yet prepared. The knowledge of deep mysteries would not at present do us any good. A higher state awaits us: let us prepare for that state, and then our knowledge will be enlarged beyond what we now have any concep-

tion of. The only good that can be extracted from man's vain efforts to penetrate the veil that shrouds God's mysteries in obscurity, is the following lesson ;—man has an *innate* desire to *know* a thousand things which in this life he *cannot* possibly know, and in this circumstance there is involved a pretty clear intimation that his intelligent nature is destined for a higher state of existence beyond death, where his longing for more knowledge of the wondrous universe and of its more wondrous Architect and Governor, will be gratified.

Our inability to solve mysteries ought not to prevent *action*. He would be thought a strange man who would decline to eat his food, because no mortal can explain to him how *colourless* air and *white* rice produce *red* blood. A very strange husbandman would he be thought who would not sow his seeds because no human being can explain the mystery of an *acorn* becoming an *oak*. What would be thought of a man who would not use a lamp because all the philosophy of earth cannot explain the mystery of the chemical combination of *cold* oxygen, *cold* cotton, and *cold* oil—a combination producing light and *heat*? The diameter of the pupil of the eye is a fraction of an inch, and yet *through that small aperture* there is conveyed in an instant a picture of that *boundless* starry canopy which stretches in sublime grandeur over a sleeping world. Here is a mystery that no one can explain ; but does any one on that account refuse to employ

his eye? *Opaque* flint and *opaque* potash produce *transparent* crystal. Will the inexplicability of this mystery hinder men from *using* crystal and glass? *There is not a single act* that any human being performs, *nor is there a single phenomenon* in the whole world around us, which does not involve *at its root* a mystery which no learning that the world has ever yet heard of, can expound. Men nevertheless *act*.

I have now said enough to enable you to understand my meaning, when I most earnestly dissuade you from mis-directing your enquiries to too abstruse subjects.

10. *Try to feel the wants of your nature.*

This advice is implicitly contained in the preceding one, and therefore little additional illustration of it is necessary. In fact you will perceive that the thought of this rule has suggested many of the remarks which I have made under several preceding heads. Religion is a personal matter; and self-examination is an absolutely necessary concomitant of proper religious enquiry. If we feel no wants at all, we shall not enquire; if we misapprehend these wants, our enquiries will be mis-directed. If we do not feel *great* wants, our enquiries will not be very earnest; our earnestness will in some degree be proportionate to the vividness with which we feel our wants. Look abroad amongst men, and ask what it is that they require to make them *better* and *happier*; look into your own souls, and endeavour to

see what their *maladies* are, and what *remedies* are needful. To the various remedies that may be suggested to you, apply some such *tests* as the following—Will this give *peace* to my soul? Will this make me *better*—a better citizen, a better husband, a better father? Do my inmost feelings, and my unbiassed judgment *respond* to this? Is it such as *God* can approve of, and does it contain in it clear evidence of its being a remedy of God's own appointment? Does it seem to be in *harmony* with my notions of His *mercy, holiness, and justice*? Is it such a remedy as would, if universally applied, heal the moral malady of *the whole human family*? Is there any thing about it that might make men *happy, contented, benevolent, humble, tender-hearted towards each other, upright, sincere, and pious*? Does it answer the question, "*How can God, CONSISTENTLY with all his attributes, pardon men who have violated His law?*" Does it contain elements fitted to *soften* the human heart, to melt it into deep *contrition* for sin, to inspire *love* to God, to render the conscience more *sensitive*, and to prepare the soul for *heaven*? Does it present the most powerful *motives* to a filial obedience of God—these motives being, not fear and awe, but love and gratitude? Such questions as these, and such as those of which I gave examples under the ninth head, ought ever to be in your minds while engaged in religious enquiries.

11. *Seek not DEMONSTRATIVE proof in religious matters.*

To be understood, this precept requires only to be stated. I have thought it necessary to *remind* you of it ; for I have met with young men who seemed to forget that *demonstration* is possible only in the *exact sciences*. They seemed to speak as if they would not believe certain matters connected with religion, unless the truth of these should be attested by a kind of evidence bordering on *mathematical proof*. Every one ought to know that the whole business of life is carried on *without* this kind of evidence. The Physician prescribes medicines without being able to *demonstrate* that they will cure his patient. The Politician enacts laws without being able to *demonstrate* that the nation will be benefited by them. The merchant lays out his capital without being able to *demonstrate* that he will *gain* by the enterprise. The young man studies such knowledge as may fit him for a certain profession without being able to *demonstrate* that he will live another week. The voyager goes on board a vessel without being able to *demonstrate* that she will ever reach her destination. The author begins to compose a book without being able to *demonstrate* that he will live to see it completed. The Englishman sets out for Calcutta without being able to *demonstrate* that there is such a city in the world. Who can *demonstrate* that Julius Cæsar ever lived? Who can *demonstrate* that Rome existed eighteen centuries ago? In short what are the *beliefs*, and what are the *acts* of men, that rest on *demonstration*?

Certainly they are comparatively very few. The whole economy of human life rests upon another kind of evidence—*moral* evidence ; and I may here take the liberty of requesting you to give some attention to the nature of evidence in general. Books on Logic, Rhetoric, &c. will assist you. After a little reflection you will perceive that religion, like Ethics, Politics, Medicine, Economy, and Business of every kind, does not come within the sphere of *Demonstration*. Remember, however, that BELIEF resting on moral evidence, is frequently AS FIRM as that which is founded on geometrical proof. You are as firmly convinced of the existence of a certain island called Great Britain, although your conviction is based only on TESTIMONY, as you would be, were you able to give the rationale in Algebraic symbols and in Algebraic form. To prosecute this subject further does not come within the limits of my present address.

12. *Seek instruction from Books and the Teachers of Religion.*

It is not my intention here to enumerate a list of books which you ought to read. At present I specify only one class which may prove instrumental rather in benefiting your *heart* than in enlightening your *understanding*. I refer to *Biography*. Read the lives of good men. If your own tongue furnishes such books, read them ; if such books do not exist in Bengalee, there is no lack in English. Example is more powerful than precept ; man is

imitative ; pictures of what is lovely and fair tend to transfer a portion of their loveliness to the mind that oft contemplates them ; and familiarity with the lives of men who, in their day, were an honour to human nature and ornaments of their country, tends to inspire us with a spirit kindred to their own. Look at these men in their public and private demeanour—look at their humility, integrity, perseverance, resolution, benevolence, earnestness, prayerfulness and piety. Look at the monuments which testify to the purity and virtue and *active* godliness of their lives ; look at the calm serenity and holy joy that beamed from their countenances when they died ; and look at a nation's tears shed over the graves of departed piety and worth. Read also the lives of *good women*. Look at their tender feelings, their gentle benevolence, their warm piety, their amiable manners, the smiles of happiness and the tears of gratitude which they drew from those who were the objects of their sympathetic regard. Look at such pictures. They will perhaps refine and elevate your spirits, and inspire you with the desire of imitating such bright examples. Cold mathematical reading I value ;—it tends to engender habits of accuracy, attention, and perseverance. Histories of battles and bloodshed, of ambition, cruelty, and revenge, I do not disapprove of ;—they teach the melancholy truth that a very large proportion of all the sufferings of men has been inflicted on them by their fellow-men. The biographies of rugged war-

riors and cruel tyrants, I do not object to ; they teach how bloodthirsty and diabolical human nature often is. These studies have been set up before you in great prominence, and proficiency in them is accepted as a proof of your fitness for acting as men in situations of some little responsibility ; but assuredly man's spiritual nature requires a training better than what these alone can afford. Something is required to refine the human *heart*, and to lead it to the appreciation and love of *moral beauty*. The cold intellectualism of Mathematical and Philosophical learning, and the storing of the memory with names, dates, battles, feuds, murders, tyranny, caprice, revenge, ambition, and fury-passions that have rendered man the worst foe to man, are little calculated to kindle the love of all those graces that most adorn the human character. While you bestow attention on these subjects, I beseech you not to neglect that department of literature which will set before your minds the heart-influencing charms and loveliness of *simple goodness*, exemplified in the best men and best women that have trod our earth. Read the lives of the good, mark the principles that made them ornaments, and imbibe the spirit that animated them.

I have mentioned only one class of books which I think might improve your hearts, and put them into the best state for religious enquiry. The selection of others I leave to your own judgment, and that of the teachers of religion, from whom I next advise you to seek instruction.

Who are these teachers of religion ? In the first place there are the Brahmins, Pundits, and Gurus of your own land. Go to them, and question them closely regarding that Faith which they profess to uphold—having in view your own instruction and that of all your countrymen and countrywomen. Remind them that this is an enquiring age—that it is the middle of the nineteenth century—and that they must not be offended with you although you should be rather more inquisitive than they may deem becoming in a disciple. Remind them that many of the men of this century like to have *reasons* for their beliefs, and that a mere *ipse dixit* of a philologist will not suffice to satisfy those who venture to think that they have a judgment of their own. Remind them that many men of all castes are now desirous of receiving knowledge, and that if the Hindu religion be *precious*, it ought to be universally *known*. Request them to tell you the names of all the *elementary* books from which a *distinct and comprehensive idea* of their creed is to be gained. These books must of course be in the language of the *people*—that is, Bengalee. If there be no such books, request these guardians of the national religion to translate or to compile the requisite manuals without delay. Ask them whether they think that Hinduism as exhibited amongst the *people* is being mixed with much corruption : and if so, ask them what they are doing to purge it of this corruption, and to present it before the mind of the

nation in its purity. Tell them moreover that it is commonly believed among good men that *moral training* ought to be commenced at an early period of life;—and that the most lasting and the deepest moral and religious impressions are those which are communicated from the lips of mothers and fathers. If they acknowledge the correctness of this opinion, ask whether, in the exercise of their sacred functions, they are very diligent in urging mothers and fathers faithfully and sedulously to discharge their very important parental duties. Request them to tell you what *simple* religious books are used by mothers and fathers to aid them in these duties. Remind them also that there are some Hindus of this *iron age* who are beginning to doubt the truth and the reasonableness of their ancestral faith; and request them to tell you the names of those books in Bengalee which give the clearest view of the historical and moral EVIDENCES of that faith. It is sometimes said that the sacred writings of this land are partly fabulous and partly real; if this be the case, request them to tell you, and to tell all the people, what the *truthful* parts are, as it may be unnecessary to encumber one's self with the fabulous portions. It is sometimes said that gross obscenities are witnessed at some of the religious festivals in India; if this be true, and if they disapprove of *religious obscenities*, ask where their loud and public written denunciations are to be found. Tell them that Christians (and many Christians have been great

and good and very learned men) think that Hinduism is exposed to many very serious objections ; and request them to compose an authoritative work which, in the first place, will distinctly inform Christians what genuine Hinduism really is—in the second place, will shew how Hinduism harmonizes with reason, with conscience, and with the phenomena of nature, and how it is admirably fitted to improve, to purify, to console, and to elevate the humanity of every land—in the third place, will give such a body of evidence for the truth of Hinduism as will bear the scrutiny of human reason, and as may tend therefore to make the religion of Brahmins the religion of the whole human family. I have requested this work for Christians ; but I ought to request it for Hindus themselves, for Musalmans and for all. Common benevolence ought to lead the upholders of what they consider a true account of the nature and the duties of the relation that exists between the creature man and the Creator God, to make known this account in every region where human beings are found. Many of you have *Gurus*, or “ spiritual guides.” Avail yourselves of all that they can teach you. The title which these men assume is very significant ; their task is a very responsible one ; and they ought to be well qualified before undertaking so important a charge. Question them as to all that knowledge which they may deem best calculated to *guide* you in the path of holiness, to *guide* you to the knowledge of your own hearts,

to *guide* you to the knowledge of God, to *guide* you in the regulation of your conduct in the midst of the selfishness, crookedness, and temptations of a world abounding in sin, to *guide* you in fulfilling the great end of your being, and to *guide* you to heaven. Do not allow these men to insult your understandings by professing to *guide* you without giving you *any instruction*, without visiting you *oftener* than they expect to obtain *money* from you or your families, without giving you any thing better for your *guidance* than some unmeaning *mantra*, or some unintelligible couplet. A *mantra*, or the repeating of *kling, kling, kling*, fifty-six times in the morning and evening, will not *guide* a man from Calcutta to Vienna. For such a journey one would require particular directions in a language which he can understand. Neither will *kling, kling, kling*, make a bad man good. For the accomplishing of this task something more is requisite than the repeating of magic words. A mere *mantra* will not make an ignorant man learned. The uttering of *kling, kling, kling*, can accomplish very little, I suspect, in any of the practical affairs of life ; and how it can accomplish the very great work of *guiding* a man to heaven it may be difficult for a guru to explain. Urge upon him however the necessity of instructing you, and of accompanying all his instructions with reason, evidence, and common sense. Remind him that you are *enquirers*, and that you will therefore take the liberty of scrutinizing all he says to you.

There are other Religious Teachers—Christian Missionaries. These are men who will be most happy to converse with you on religious topics. They solicit your interrogations : and they will be delighted to find you judging for yourselves of the reasonableness and the truth of all that they have to say to you. Regard them as your sincere friends—truly interested in your spiritual welfare, and the welfare of your country. The silly calumnies that some of your countrymen are not ashamed to indulge in are surely known by you to be groundless. Such epithets as “kidnappers,” “self-interested,” “bigoted,” “crafty deceivers,” &c. you now listen to with as much indifference as the missionaries themselves. If missionaries have left their native land, *it is for your sake*. If they labour, *it is for your sake*. If they suffer reproach, *it is for your sake*. If they expose themselves to ridicule and abuse, *it is for your sake*. If they mourn over disappointments and discouragements, *it is for your sake*. If they appear to speak the language of sober sense, *it is for your sake*. If they appear to be enthusiasts, *it is for your sake*. If they appear to be beside themselves, *it is for your sake*. *For you* they labour, *for you* they mourn, and *for you* they pray. *To teach you* the way of life, they have come from distant shores, *to teach you*, the Churches of Christendom have sent them hither, *to salute you in love and peace* as brethren, they have been commissioned by the best men and the best women of Europe and America, *to*

teach you, their religion **COMMANDS** them. They are but *men*, and are encompassed with the frailties and the faults of men : but all of them strive in some degree to exemplify the following portraiture.

The soul, whose sight all-quickenng grace renews,
 Takes the resemblance of the good she views.
 She speaks of him, her author, guardian, friend,
 Whose love knew no beginning, knows no end,
 In language warm as all that love inspires,
 And in the glow of her intense desires,
 Pants to communicate her noble fires.
 She sees a world stark blind to what employs
 Her eager thought, and feeds her flowing joys ;
 Though Wisdom hail them, heedless of her call,
 Flies to save some, and feels a pang for all
 Herself as weak as her support is strong,
 She feels that frailty she denied so long ;
 And, from a knowledge of her own disease,
 Learns to compassionate the sick she sees.
 Here see, acquitted of all vain pretence,
 The reign of genuine Charity commence.
 Though scorn repay her sympathetic tears
 She still is kind, and still she perseveres ;
 The truth she loves a sightless world blaspheme,
 'Tis childish dotage, a delirious dream ;
 The danger they discern not, they deny,
 Laugh at their only remedy, and die.
 But still a soul thus touched can never cease,
 Whoever threatens war, to speak of peace.

To this high standard of zeal and charity few Missionaries may attain ; but in judging of them, we ought to remember that they are only men—not angels. Of one thing at least you may be assured, the friendliness of their feelings towards *you*. With them therefore I invite you to hold friendly intercourse. Come not to them in the spirit of angry

and bitter debate ; but in the spirit of serious enquiry after truth.

13. I conclude *by urging you to be religious.*

A thousand considerations warn you *to be religious.* The example of the brightest ornaments in the annals of mankind warns you *to be religious.* The whole of Christendom warns you *to be religious.* Your own truest happiness in this world warns you *to be religious.* Your eternal felicity warns you *to be religious.* A heaven to be gained warns you *to be religious.* A hell to be escaped warns you *to be religious.* The shortness of human life warns you *to be religious.* The rapidity of time's flight warns you *to be religious.* The tombs that are opened, and the funeral piles that are raised every day warn you *to be religious.* The triumphant songs of transport that echo throughout heaven's mansions invite you *to be religious.* The groans and the griefs, the remorse and the regrets, that fill hell's dark and dreary regions warn you *to be religious.* Your consciences and your reason warn you *to be religious.* God Himself warns and invites and beseeches and commands you **TO BE RELIGIOUS.**

F I N I S.

THE APPEAL;

A Magazine for the People.

"I speak as to wise men, judge ye what I say."

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ANSWERS TO QUESTIONS.

M. M. P. "*Will you oblige me in your next 'Appeal' with an explanation of John vi. 58? I cannot understand the difference between the mortality of the Jews in the wilderness and any other of the human race.*" M. M. P. should have said "believers in Christ" instead of "human race," as it is to those who "ate of Christ as the living bread and the true bread of heaven," that our Lord promised an *immortality* contrasting strikingly with the mortality of the Jews, who also ate the "bread of heaven," that is, the *manna* miraculously given them in the wilderness. M. M. P. will perceive that our Lord took occasion, from the multitudes having followed him after the miracle of feeding five thousand with five barley loaves and two fishes, to direct their attention to himself as the author of *eternal life*. The multitudes followed him hoping to be fed by him, without trouble, with the bread of *this* life; he, according to his custom, used the circumstance as a lesson on that "life which he came from heaven to bestow on man." The Jews naturally recollected (ver. 31) that under the leadership of Moses, God had given their fathers the *manna*; perhaps many of them hoped for something similar under the Messiah; but Christ, alluding to this idea again in verses 49—58, represents *himself* as the food on which they were to live, and immortality as the consequence of their "eating his flesh and drinking his blood." The mortality, then, of those who so believe in Christ that it may be figuratively compared to "living upon him,"—of those to whose *souls* Christ as an object of *faith* bears the same relation as the manna did to the bodies of the Israelites,—of those who can say with Paul, "the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me,"—*their* mortality differs from that of other men by all which Christ meant in promising "immortal life" to believers. That he did *not* mean that his followers should not literally die, as other men do, is clear from his promising three times in this very conversation, to "raise them again at the last day." We understand by it, therefore, that believers never die, 1st, because they never taste the *bitterness* of death,—"it is better for them to depart and be with Christ,"—"absent from the body" they are "present with the Lord,"—and "blessed are the dead which die in the Lord, for they rest from their labours, and their works follow them." 2ndly, because they will not feel the second death (Rev. xx. 14), but will be raised at Christ's appearing in unutterable glory. To the view of our Lord, and of John when he wrote this gospel, and of Paul, and of all early believers, "death was swallowed up in the victory" of Christ's triumph over it for all true believers.

W. II. (*Sheffield*.) Luke, in giving his *own* account (Acts ix. 7), mentions that those with the apostle Paul at the time of his conversion, did *hear* the voice, but *saw* no one; yet in narrating Paul's account of the same occurrence (Acts xxii. 9), he represents him as saying that they *heard not* the voice, but *saw the light*. The contradiction can be only apparent. No man of capacity to write such a book as the Acts, could so manifestly contradict himself. The explanation is, Luke had to record the conversion of Paul three times (chap. xxvi. also). As a skilful writer, he mentions, in each narrative, *circumstances* not occurring in the other. "*Hear*" is plainly used in one case in its frequent sense of "understand." Christ spoke in the Hebrew tongue (Acts xxvi. 14), and probably the men did not *understand* it. It would appear to them an *unintelligible* noise; it might be that the voice might sound to them like thunder accompanying the light. We ourselves say we cannot "*hear*" a speaker, when, from the peculiarity of his voice, or the echo of the place, we cannot *distinguish* the words.

"Geo." In Gen. x. 5, "Every one *after his tongue*," the historian is describing, *by anticipation*, divisions into nations which took place after the confusion of tongues, to avoid interrupting his genealogical deduction of them from Noah; hence it is no way incompatible with the fact mentioned in chap. xi. 1, that "the earth was one language," as he there resumes his narrative from the 9th chapter.—What is said in the first chapter of Genesis, of light existing before the sun, is, at least with the theory of light which is in favour with modern science, perfectly conceivable. We suppose our correspondent is not a scientific man. All can, however, easily conceive of the fact of the *material* of light pre-existing, and of its being afterwards placed in its present relation to the sun.

"EVERY ONE FOR HIMSELF."

How often we hear this phrase. A new tradesman comes to a place and lessens the business of the former residents,—an operative turns out more or better work in the same time, and displaces an older hand,—a merchant, by clever management, can sell somewhat lower than others, drive them almost all out of the market, and enrich himself,—the sufferers in each case naturally complain, but the neighbours generally reply, "Yes, it is hard, to be sure, but *every one for himself*." And so it always has been, and so it probably will yet be for generations to come. Till the gospel of Jesus Christ has *really* changed all human hearts, the character of most men will be summed up in the cold hearted expression, "Every one for himself."

Not the most pleasing view this of our fellow-men. Let us turn to another. What *social beings* we are. Few of us can endure to be long alone. Some one to speak with, to laugh with, or even to mourn with, we must have. Our life is spent actually or virtually in society. We are expecting to rejoin our fellow-men, or busy in their company, or remembering our recent conversations and doings with them. Our very solitude, indeed, is, for the more part, imaginary society. How strange that creatures whom their Maker formed so clearly for one another, should be such selfish creatures! *Depravity* has made quite natural to us the unworthy rule, "Every one for himself."

There are, however, aspects of our condition here on earth in which this rule is the true one; yet it is just *these* aspects in which the same depravity overlooks its application. It says, "Every one for himself," when it *ought not*; but forgets it when alone it should be remembered.

"Every one for himself," we ought to say, when we think of our *responsibility to God*. No one can answer to Him for me. His eye rests on *me*, on my *heart*, on my *thoughts*, on my *words*, on my *ways*.¹ "Every one must give account of himself to God." To Him I am answerable for all I do with my fellow-men, for all I do by myself. For every one of the million thoughts which no mortal knows of; yea, for the *whole* of my life, "*For God shall bring every work into JUDGMENT, with every secret thing, whether it be good or whether it be evil.*"²

"Every one for himself," is the proper language of the *sufferer* under affliction, personal affliction, such as *sickness* especially. No one else can bear our pain and weakness. Friends and physicians ought to do their best to soothe and mitigate, still we must suffer for ourselves. It is the voice of God to *us*. He calls on us to "reason

¹ See Psalm 138.

² Eccles. xli. 14.

together with him." He bids us "commune with our own hearts on our beds and be still." Restless impatient longing for recovery too often drowns the voice of our Maker. Oh, for calmness in the weary hour of affliction, to ask, "Lord, what wouldst thou have me to do?" (See Job xxxiii. 19—30.)

"Every one for himself," is the language preeminently appropriate to *Death*. None can take our place in *that* surely and silently approaching hour. Friends will stand around our dying-bed, will smooth our dying pillow, will watch our dying looks and words, will sympathize in our dying pains and struggles, yea, will almost catch our dying breath, but they will not *die* with us. We shall be passed through the solemn portal alone. The door will be shut in that instant between them and us. **WE ALONE** shall know what *death* is of all that *were* with us in the room. Not one of them knows one of the new, and strange, and untried scenes which the death we shall have died in their presence has opened upon *us*; no, we shall have died alone. "Every one for himself," is indeed true of the Hour of Death. May we so "number our days as to apply our hearts unto wisdom."¹

And *death* is but the entrance to judgment. It is appointed unto all men once to die, and "AFTER DEATH THE JUDGMENT." At the bar of God emphatically "every one *must* answer for himself." What the laws of the land did not prohibit, what custom allowed, what the usages of our trade or social circle allowed, what "seemed right in the eyes of man," what every body did or said, as well as what appetite or passion loudly called for, will all be pleas or excuses quite useless then. We shall stand before God's bar. We shall be judged by God's laws. We shall hear our judgment from the mouth of God. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."²

Hence "every one for himself," is the grand rule of *preparation* for Death and for Judgment. "Dost *thou* believe on the Son of God?" No one can believe on him for you. No one can obey him for you. No one's prayer to the Friend of sinners can supersede your own. No priest has authority to absolve you, or declare you absolved from your sins. God has given no such power to man. Least of all to such as impiously and blasphemously pretend to be "Successors of his Apostles." You must act for yourself. A true christian friend or minister may be a blessed help and guide to the ignorant, but you must explore your heart for yourself, must confess your sins for yourself, must ask forgiveness through Jesus' blood for yourself, must surrender your soul to him for yourself, must implore a renewed heart for yourself. God may hear the prayers for you of those who love

¹ Psalm xc. 12.

² 2 Cor. v. 10.

him, and if he answer these prayers the answer will be in enlightening and arousing your mind to repent and believe for yourself. Lose not thyself then in the crowd in things pertaining to God. Trust to no human pretender to divine powers for thy acceptance with God. The word of Christ is open to you, open to all. Examine it, pray over it, trust it, obey it. It is the only infallible guide to "*each man for himself.*"

THE GREAT STATESMAN—SIR ROBERT PEEL.

"And he died."—2 Chron. xiii. 20.

The words which we have placed at the head of this paper, and which are used respecting so many characters in Scripture, as well as so many heroes in history, are now to be applied to England's great statesman—Sir Robert Peel. Sudden, painful, distressing was his death,—followed by the deep lamentation and sorrow of every class of society,—producing a feeling of awe in every bosom,—and marked, every where throughout the land—in the palace, the senate, and the place of merchandise, by the emblems and habiliments of mourning. Surely some important lesson is intended to be taught by so severe a dispensation. The death of such a man, under such circumstances, cannot but speak to every heart.

There are some lessons to be learnt from the event, viewed only as if it had occurred to an ordinary individual. How short, how uncertain is life! Upon what a fragile tenure is it held by all of us! It is not only on the field of battle,—not only by the hurricane and the pestilence, that men are removed suddenly from the world: amidst all the activities of life, moving along in the great journey of existence, one after another drops down and is seen no more. I—even I—though the blood now rushes through my veins, though the breath passes freely through my nostrils, though strength nerves my arm, and health beams in my countenance—I, before another day, may be numbered with the dead. The merest accident may snap the tie which unites the principle of life with this corporeal frame. A moment,—and my soul, now in the realization and enjoyment of all the circumstances of my earthly existence, may be in the awful presence of Him who "tries the reins and the heart."

But Sir Robert Peel was no ordinary man. Without entering into the details of his noble character, it will be confessed that the death of such an individual is an event which does not often occur; and the lessons, therefore, which it teaches are such as are not often so forcibly presented. Let us go back but a few weeks in the history of our country. Sir Robert Peel stands in the crowded senate-house; a great question is being discussed; every eye is fixed upon him as he addresses himself manfully to the question at issue; he is the man whom from his youth

up the people of this great country have delighted to honour; twenty years ago he advanced the cause of religious freedom by emancipating the Catholics; four years since he fought and won for the starving thousands of England the battle of free-trade against monopoly; and now, as he stands forth in the present emergency, the thought arises, *He is not an old man; what may he not yet do? what great thoughts may he not yet utter? what great conquests in the cause of freedom and of progress may he not yet achieve?* A few hours pass away, and he falls from his horse; but three days, and he is no longer amongst the living! "*How are the mighty fallen in the midst of the battle; how are the great men slain in the high places!*"¹

What a lesson does this teach of the vanity of human greatness.

"But yesterday the word of Cæsar might have stood
Against the world, now lies he there,
And none so poor to do him reverence."

"We see that wise men die."² "Man being in honour abideth not."³ How soon do the freshest laurels fade; how quickly are the brightest diadems tarnished and dim. What value does Sir Robert Peel now put upon all the honours which have been so profusely lavished upon him? What to him are the smiles of kings, and the plaudits of empires? He is gone where the lord and the peasant, the eager demander of a right to "a vote" and the ambitious aspirant to supremacy in the councils of the greatest nation upon earth, are at once and for ever equal.

But the death of Sir Robert Peel is a serious national calamity. He has left a gap not easily supplied; his removal has caused a blank which will not soon be occupied. To whom now shall we look for the wise councils, the great thoughts, the earnest eloquence, which we have been so long accustomed to hear from him? Again are we reminded of the great fact of our dependence, not upon man, but upon God. Once more are the words uttered in our hearing, "Cease ye from man whose breath is in his nostrils." A great statesman and councillor is gone; but the King of kings and the Lord of lords still holds his high supremacy; and the cause of human progress will still proceed,—the divine purposes for the race will still go on toward their accomplishment.

The death of Sir Robert Peel will not be of small account in the history of the world, viewed in relation to its spiritual and eternal interests, if it lead us as a nation to look less to man and more to God,—and if it be the means of inducing any who have hitherto been careless and thoughtless about the most important things, to realize the great facts of their immortal being, and earnestly to devote themselves henceforth to the true purposes of their existence.

W. H.

¹ 2 Sam. i. 25.

² Psalm xlix. 10.

³ Psalm xlix. 12.

MARVELLOUS RESTORATION TO LIFE.

Many of our readers will have heard of Egyptian mummies. It is the name given to the embalmed dead bodies which are found in great numbers in the ancient Egyptian tombs. In the last chapter of Genesis we read of the bodies of Jacob and his son Joseph being embalmed previously to their burial, and the practice lasted about two thousand years longer. After embalming they wrapped the body closely in bandages and placed it in a coffin or rather case somewhat similar in shape to the body; at the same time they frequently inclosed a variety of other small things, and amongst the rest *grains of their wheat*. Grains thus found have been sown, and have actually vegetated and produced wheat again! Some such plants are now before the eye of the writer; only three years ago a friend saw them taken from the mummy itself, sowed them, and these plants are the second growth from seed which had been buried *two or three thousand years ago*; it is the wheat with "seven ears in one stalk," such as Pharaoh saw in his dream (Gen. xli. 22), one principal ear and six smaller ones growing around it. It is impossible to gaze upon it without many thoughts crowding on the mind:—the reasons, superstitious or imaginary, for which this wheat was inclosed with the body; all the funereal lamentation and ceremony of survivors, who all followed, ages ago, and but a *little* while after as it now seems to us, him whom they bewailed; the strong belief of the ancient Egyptians in a *life to come*, and their solemn judgment of the character and action of the departed before they admitted the body to the honour of sepulture; but chiefly the marvellous fact before us, LIFE dormant, say two thousand years, manifesting itself again with as much vigour as ever,—mere *vegetable* life, yet awaking in all its energy after so long an inactivity,—awaking, indeed, while the higher life of him with whom it was buried yet slumbers!

But, especially, what an impressive lesson on the *possibility* of that nobler life which once animated the embalmed body itself, again re-appearing with such a body as its Maker sees good! Who can look on this wheat living again after three thousand years' burial, and not see a most vivid emblem of our own resurrection, to occur perhaps also after the lapse of many thousand years? Points of difference *cavilling* ingenuity may indeed easily find, but the mind disposed to learn anything from the works of God around it, must see in this resurrection from the tomb, a monitor of our own resurrection. HE who hath endued the nature of a plant with such ever-during vitality,—how unlikely that he hath not given to me a life yet more indestructible and vigorous. Favourable circumstances of warmth, soil, and moisture, bring this buried seed to life;—and the voice of the Son of God,—the trump of the archangel,—the last trump,—yes, under

these circumstances, "all in the graves will hear his voice and come forth." This whole world, thick-sown as it is with the bodies of the numberless sons of Adam, will then over all its surface teem with restored *human* life.

At this time of the year, when we see the whole earth, all mere ground a few months ago, now covered with life from the dead,—myriads of beautiful plants in full ear, all sprung from single grains, grains which "fell into the ground and died," and by this mysterious process are "now bringing forth much fruit," we ought to be struck with the power which can raise the dead, and not only *raise* it, but develop, from a simple grain, a body so beautiful, so different from the grain itself, yet so connected with it, as a plant of wheat or of any other grain; but all these thoughts are made manifold more impressive, when we know that all this life and beauty follows a death of three thousand years. Reader, do you delight to ponder the Resurrection? Have you placed yourself yet in His hands who is "the Resurrection and the Life?" Can you say with Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him until that day?"

ATHEISM.

BY MRS. L. H. SIGOURNEY.

"The fool hath said in his heart, there is no God."—*Psalms* xiv 1.

"No God, no God!" the simple flower
That on the wild is found,
Shrinks as it drinks its cup of dew,
And trembles at the sound,
"No God!" astounded echo cries
From out her cavern hoar,
And every wandering bird that flies
Reproves the Atheist's lore.

The solemn forest lifts its head,
The Almighty to proclaim;
The brooklet on her crystal bed,
Doth leap to praise his name;
High sweep the deep and vengeful sea,
Along its billowy track,
And red Venustus opens its mouth
To hurl the falsehood back.

The palm tree, with its princely crest—
The cocoa's leafy shade—
The bread-fruit bending to its load,
In yon far inland glade—
The winged seeds, borne by the winds,
The roving sparrow's feed—
The melon of the desert sands—
Confute the scorner's creed.

"No God!" with indignation high
The fervent sun is stirred,
And the pale moon turns paler still,
At such an impious word;
And from their burning thrones, the stars
Look down with angry eye,
That thus a worm of dust should mock
Eternal Majesty!

Narratives, Anecdotes, &c.

"MEET ME IN HEAVEN."

Such were the last words of a young and lovely wife to the object of her early and constant affection. Such was the charge a husband received at the lips of his dying partner, just before the vital spark had fled, and with it so much of the happiness of that home.

It was night; every sound was hushed, every object shrouded in thick darkness, and the dim rushlight that cheered the vigils of Joseph P. scarcely threw its rays into the corners of the room. There is something congenial with our ideas of a peaceful death in the stillness of such a season,—something in nature at this period that seems to blend with our moral feelings, and add to the solemnity of the occasion. One mind, at this time, was taking a last review of the scenes of mortality,—one gentle spirit was breathing a departing prayer over all that had injured or consoled, grieved or agitated, her in this lower world. She thought of her children long since retired to rest, and who, wrapt in balmy sleep, were unconscious that, ere the morning sun woke them to wonted activity, their dearest earthly parent would be gone. She recollected, however, with pleasure, that there was not one of them whose mind was not stored with some portion of heavenly truth, learnt from that voice which they should now hear no more; and that each had been taught to bend the knee, and pray to their Father in heaven. But what afforded this christian mother the most lively solace and delight, was the fact that though her children might wander without an earthly friend over the spot where her own ashes should rest, however their surviving parent might forget or neglect his duty, she had joyfully committed them to the Friend of the destitute and forlorn, who, when all forsook them, would then take them up. But the disconsolate man who sat by her side, and ever and anon bent over her in anxious sorrow, was the object of her last earthly solicitude. For him she feared; and it was apprehension on his account, which caused her last earthly care, till all was forgotten in everlasting peace. Notwithstanding all his endeavours at concealment, she knew that he had become connected with loose characters, and she justly feared that, as a companion of fools, he too might be destroyed.

Midnight had now considerably passed, but this was only indicated in their dwelling by an old fashioned clock which had many years ago ceased to strike. The deep sound of the bell in the village spire, that adds so much to the impressive solemnity of the night watches, died away before it reached this secluded spot. Joseph's cottage was situated some distance from other habitations, on the edge of an extensive wood, the sphere of his daily occupation. Here he might have spent

his days and nights in patriarchal simplicity, had not the noisy fellowship of the village alehouse sometimes tempted him astray. It was there he became acquainted with those worthless individuals who were so likely to become his ruin, and spent the money that should have provided for the wants and comforts of a sickly wife and increasing family. All these recollections came into his mind, and, connected as they were with the beloved one whose uncomplaining sufferings from such conduct would so soon be over, filled him with shame and remorse. Joseph was a proud man, but he determined to confess his faults, and ask his wife's forgiveness, before she died.

Just then the sound of firing was heard, apparently within a few rods of the cottage, and, shortly after, heavy blows on the door, which shook the casement, and rattled every pane of glass. Joseph was too well aware of the unlawful deeds of his associates, not to feel some apprehension of the nature of the errand that had brought them so clamorously, and, at that unseasonable hour, to his house. However, he quickly ran down stairs, and on giving admittance to a group of desperate fellows, soon learned the particulars of the case. They had had an encounter with the gamekeepers, in which one of their number was wounded, which circumstance had obliged them to seek concealment in Joseph's cottage, as, from his hitherto unsuspected character, it was not probable they would be followed here.

They were not long in throwing out hints, that since Joseph had been so unexpectedly favoured with their company, they hoped he would treat them; fortifying their opinion by one or two fallacious maxims relative to strong drinks, which are now seldom heard except from those who love rather than approve of indulgence in them. Thus encountered, their host had not the courage to refuse what his house could afford; in the free use of this they soon became noisy, and, in spite of his remonstrances, one followed another in vulgar songs, and, emboldened by liquor, they loudly cursed the game laws, and keepers, and all the country magistrates, by turn. At length, they one by one fell asleep in their chairs, and Joseph crept slowly up stairs, fearing to encounter, and yet not daring longer to be absent from, his dying wife. To his vexation, he found that he had left open the door of her little room, in his hurry to admit his midnight visitors; so that the unhappy woman had been the unwilling listener to all the lawless conversation that had been passing below. As Joseph approached her bedside, he saw that she was fast sinking, and told, by a glance of her eye, that all hope of concealment, on his part, of any transaction of the night, was over. The few but earnest words that passed between those who were soon to be separated, at least on earth,—the last accents of warm affection, and yet bursting grief, are far too secret and too sacred to meet the stranger's eye. No syllable of reproach was there,—no language of rebuke was uttered; but the burden of the prayer that had so often arisen to heaven's mercy-seat, was comprised

in the last dying exclamation of hope or fear, ere both were for ever done away, "Meet me in heaven."

As the spirit departed from the body, and winged its way to the throne of God, Joseph sunk on his knees, and, for the first time in his life, breathed a prayer from a broken and contrite heart. The last exhortation of melting affection was like a nail fastened in a sure place. He thought on his wife's blameless life and peaceful death, and as he contrasted them with his own waywardness and miserable disquietude, the prayer of the publican was his, "God be merciful to me a sinner." He rose from his knees an altered man. The Spirit of grace was forming his soul anew, and purifying his heart by faith. From this time he lived a life of constant and fervent prayer, of willing though imperfect obedience, of ardent love to that Saviour whom he felt to be all his salvation and all his hope.

Joseph's four motherless children now found a father indeed; one who, while he provided for their bodily wants, had learned that higher wisdom, to care for their souls. By him they were regularly sent to a place of Sabbath instruction, and more than this, were taught at their own fire-side the truth as it is in Jesus, and the wonders of redeeming love. All these are now grown up, and are honestly and usefully employed for their daily bread. And better far than this, they are following in the steps of their parents, and entertain a firm and well-grounded confidence of meeting them in the Jerusalem above. Yes, the dying mother's prayer will doubtless be answered; they shall be guided through all the troubles of this world, and, sustained by Almighty power, shall go from strength to strength, till every one of them in Zion appeareth before God. Then shall faith be swallowed up in victory, hope expire in full and glorious fruition, when they shall at last be crowned with a happy and triumphant meeting, "no wanderer lost, one family in heaven."

Dear reader, perhaps there are few of us who have not a beloved relation or friend "passed into the heavens." Have not all of us been called to shed a parting tear, to receive a dying blessing, to take a farewell charge? Let the remembrance of such scenes be ever present in our thoughts,—let such recollections abide with us continually, and such admonitions deeply affect our minds. But oh, let them lead us to the peace-speaking blood of Jesus,—lead us to a believing reception of his gracious words, to a devout wrestling with God, till we obtain the blessing, and prayer be turned into praise. May both reader and writer obtain like precious faith, live in the joyful experience of the same blessed hope, and at last be gathered to one eternal rest.

DELAY IS DANGEROUS.

"I once," said an American minister, "knew a youth of sixteen; the son and hope of pious parents, and the favourite of a large circle

of acquaintances. He was my friend. We went together to the school-room, to the play-ground, to our chamber. I have seen him while listening to the pleadings of parental faithfulness urging him to immediate repentance, and warning him, by a brother's recent grave, of the danger of delay. He listened in silence and respectful attention, but the alluring pleasures of youth dazzled him, and he resolved to leave religion for a future day.

"One evening he met a circle of youthful acquaintances. It was a gay circle, and a thoughtless one. In the midst of their mirth his eye fell upon a hymn book. He opened it and read,

'And must this body die,
This mortal frame decay;
And must these active limbs of mine
Lie mould'ring in the clay?'

He laid down the book, and forgot its warning voice. Late that evening he came to my chamber breathing short like one who had been walking fast, and laid down by my side. After some time he turned to me and said, 'Will you get up and give me a glass of water, I feel unwell?' I arose and called the family. He was manifestly ill, but not apparently in immediate danger. The next morning he was worse. A physician was called, but did not understand his case. Search was at length made, and it was found that, by mistake, he had taken a dose of deadly poison. The hand of death was then upon him. For three hours his body was writhing in agony, but that was forgotten in the more excruciating agony of the soul. I heard his minister tell him of a merciful Saviour. I heard his father, kneeling by his bedside, pour out to God the most agonizing prayer for him that language could express. I heard his mother exclaim, 'Oh, my son, my son!' till she swooned and sunk upon the floor. I heard him, as he tossed from side to side, cry out, 'O Lord, have mercy on my soul! O my God, have mercy upon me, mercy, mercy!' and then reaching out his hands to his father he exclaimed, 'I am lost! I am lost! am I not, father?' His breath grew shorter, and his voice fainter, until, raising his hands as if he would cry 'mercy' once more, he expired. Fifteen years have rolled away since I heard those cries of dying agony, but they ring in my ears now as it were but an hour ago. That look of fierce despair is now in my eye, and my ears echo with the cry, 'I am lost! I am lost! am I not, father?' How can I forget them? They came from the death-bed of my friend, and that friend my only beloved brother.

"Reader, by my brother's dying groans, by the tears which fall upon this paper while I think upon him, and by the amazing sacrifice on Calvary, I beseech you remember and lay to heart the truth you are here taught, that 'Now is the accepted time. Now is the day of salvation!'"

AN AWFUL CONTRAST.

Contrast the calm and settled peace enjoyed by the earnest christian, with the turbulent and restless life of the votary of fashion. Hear the language of the devoted missionary Brainard, when near the termination of his arduous life: "My heaven is to please God and glorify him: that is the heaven I long for; that is my religion, and that is my happiness; and all those that are of that religion shall meet me in heaven. I do not go to heaven to be advanced, but to give glory to God. It is no matter where I shall be stationed in heaven, whether I have a high or a low seat there; but to love, and please, and glorify God, is all. Had I a thousand souls, if they were worth any thing, I would give them all to God; but I have nothing to give when all is done. There is nothing in the world worth living for but doing good and finishing God's work; doing the work that Christ did. I see nothing else in the world that can yield any satisfaction besides living to God, pleasing him, and doing his will."

Hear now, and mark, the awful contrast. The following is an extract from a letter dictated by Madame du Daffant (a French lady of fashion) to Horace Walpole, a short time before her death:—"Tell me why, detesting life, I yet dread to die. Nothing convinces me that any thing will survive myself; on the contrary, I perceive the dissolution of my mind as well as that of my body. All that is said on one side or the other makes no impression upon me; I only listen to my own sensations, and I find only doubt and obscurity. 'Believe,' I am told, 'that is the safest way.' How can I believe that which I do not understand? But, if I am not pleased with others, I am still less so with myself. I have more difficulty in enduring myself than any one besides." This state of mind was what might have been anticipated from the society in which she had, during life, delighted; that, namely, of Voltaire, Grimm, Hume, and the rest of the philosophers. And her melancholy end was in precise accordance with the tenor of her life. Death seized her while in the act of playing at cards, in the midst of a circle of her gay and thoughtless friends; and so little concerned were the rest of the party at the solemn event which had just occurred, that they resolved, with a hardened indifference rarely to be equalled, to play out their game before they gave the alarm.

We may well shudder at such a conclusion to this life of folly and dissipation; and, oh, let us earnestly watch and pray that our closing scene may be a far different one. Let us now begin the christian life; seek to fulfil our appointed mission on earth; see to it that the influence we exercise is a high and a holy one; then shall we realize the happiness of the servant of God in this life; then especially shall we obtain the happiness of the life to come.

Varieties.

THE BIBLE.—The religion of the Bible, though having its earthly birth in the tent of a fugitive Hebrew, and reaching its maturity in the cottage of a peasant of Nazareth, has made its way over the whole earth, has come down through thirty centuries, and is still the chief source of spiritual life, the main support of moral effort, the prolific principle of high thoughts and pure aims and noble deeds throughout the civilised world. And if from the surface you enter into the depths of society, you find the Bible the patriot's charter-book, the child's delight, the old man's comfort, and the young man's guide. In its pages the sick and weary find the solace which they need, and the tempted meet with timely succour. Its words whisper hope and peace to the dying, and minister daily food to the healthy and vigorous household. With the pious music of its sublime or plaintive songs, echo the roofs of ten thousand times ten thousand christian temples, and the child's prayer night and morn is lisped forth in the simple and comprehensive words which were dictated by Him who is its central light. The poetry of the Bible has been the forming power of the greatest modern poems; for Tasso, Milton, and Cowper, present in high relief the features of its moulding hand. And its high and aspiring spirit, its heavenward tendencies, its ethereal sanctities, its judicial grandeur, have given birth to those sublime creations in architecture and painting, which are seen in the works of Michael Angelo, and may be designated the school of christian art. Nor is there any department of human thought or effort that biblically-educated men have not enriched or adorned.—*Dr. Beard.*

THE CONCESSIONS OF INFIDELS.—Lord Barrington once asked Collins, the infidel writer, how it was that, though he seemed to have very little religion himself, he took so much care that his servants should attend regularly at church. His reply was, that "he did it to prevent their robbing or murdering him." "No religion," says Bolingbroke, "ever appeared in the world whose natural tendency was so much directed to promote the peace and happiness of mankind as *Christianity*." Paine asserted that "Jesus Christ was a virtuous and an amiable man, and that the morality which he preached and practised was of the most benevolent kind." Hume, being asked which he thought was better for the common people, to believe in the Scriptures, or disbelieve, instantly said, "*Why, to believe.*" "Shall I believe in the principles you have taught me, or shall I believe in what my mother has taught me?" said the dying daughter of a pious mother to her infidel father. "Believe in what your mother has taught you," was his reply. Well might Young say,

"How disbelief affirms what it denies!"

A Page for the Young.

"NOW IS THE TIME."

This would be a good motto for all boys and girls. Boys and girls often put off what they should do until another time, while perhaps that time never comes. When advised to act in a different way from their present, they often say they will do so by-and-by, and so neglect what would do them good, and make them happy. This is not wise, for what is worth doing at all, is worth doing now. Do you wish for knowledge and wisdom? Seek them at once, for "now is the time." Do you wish to conduct yourselves, when grown up, in such a way that others may respect and love you? Begin to do so at once, for "now is the time." Do you wish to become a follower of Jesus; to live in the love and fear of God; to have Christians for your friends, and heaven for your home? Set about it at once, for "now is the time." Numbers of old people tell us that they wish they had done many things when they were young, for they cannot do them now. They are so sorry for their neglect, that they desire to have their days over again; but this cannot be: so all who let the time pass away without doing what they then should, will never find the opportunity come again, and will always have cause for sorrow.

There was a gentleman whose man-servant happened to offend him in some way; his master called him, and giving him a stick, said, "When you find a greater fool than yourself, give it to him." Some time after this the master was taken ill, and just before his death the servant went to his master's bed-side to bid him farewell, when the master said to his servant, "I am going to leave you behind; I am going a great journey into the other world." So the servant said he hoped he had made provision for the journey, and had prepared for his departure. The master said he had not prepared at all. Then the servant said to his master, "Sir, when you gave me this stick, you told me when I found a greater fool than myself I was to give it to him; I now give it back to you: for he is the greatest fool who neglects, when he has the time and the opportunity, to prepare himself for so important a time."

Boys and girls, make the motto I have given you yours; never put off till to-morrow what you can do to-day, and you will be happy during your life, happy at the time of death, and happier still in the world to come.

TRUE WISDOM.

"Where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me: and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

"Whence, then, cometh wisdom? and where is the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, We have heard the fame thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; to make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder: then did he see it, and declare it; he prepared it, yea, and searched it out. And unto man he said, BEHOLD, THE FEAR OF THE LORD, THAT IS WISDOM; AND TO DEPART FROM EVIL IS UNDERSTANDING."—*Job xxviii. 12—28.*

"After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, CHRIST THE POWER OF GOD, AND THE WISDOM OF GOD."—*1 Cor. i. 21—24.*

داخل کریگا۔ اور وہاں تُم اُسکے ساتھ رہو گے * اور
 جس طرح کوئی شخص اِس دُنیا میں اُسکو جاننے اور
 پیار کرنے اور اُسکی سنایش نہیں کرنے سکتا ہی
 اِس طرح سے تُم اُسکو جانو گے اور پیار کرو گے اور ستایش
 کرو گے * تب تُمکو کبھی اور کچھ دکھ نہوگا
 اور تمہاری اور کچھ تقصیر کبھی نہیں ہوگی
 لیکن اِس دُنیا میں جیسے کہ کوئی نہیں سمجھنے
 سکتا ہی ویسے ہی تُم عقلمند اور خوشدل ہو گے *

تمام شد

خُدا کے حُکم کے مُوافِق تُمکو تمام لوگوں کے ساتھ چلنے
 ہوگا * اگر لوگ تُم پر نامہربان ہیں خُدا نکرے کہ تُم
 بھی اُنکے ساتھ ویسی ہی ناخوشی سے درپیش آؤ *
 خُدا کا حُکم یہہ ہی کہ جیسا تُم چاہتے ہو کہ لوگ تُم سے
 کریں تُم بھی اُنسے ویسا ہی کرو *

خُدا کے حُکم کو ماننے سے تُمہاری نیک بختی اور
 سعادت مندی ہوگی * اگر تُم اُسکے حُکم کو نہ مانو گے وہ
 تُم سے ناراض ہوگا اور سزا دیگا * اور جس طرح سے اُسکی
 مرضی ہوگی وہ تُمکو سزا دینے سکتا ہی * وہ تُمہارے
 ما باپ اور سب دوستوں کو اور جو کچھ کہ اُسنے تُمکو
 دیا ہی سب تُم سے لینے سکتا ہی * اور موت کے بعد
 ہمیشہ تُمکو عذاب دینے سکتا ہی * لیکن اگر تُم نیک
 بختی میں اُسکے فرمان کو بجالانے میں کوشش کرو تو
 وہ تُمکو برکت دیگا اور مدد کریگا اور تُمہارے دل میں
 خوشی پیدا کریگا * اور مرنے کے وقت یعنی جس وقت
 بدن سے تُمہاری روح جدا ہوتی ہی تُمکو بہشت میں

چودھویں فصلا

خدا کی محبت تمکو کرنی چاہئے * نیک بخت آدمی اور سب چیزوں اور لوگوں سے خدا کو پیارا رکھتے ہیں * جب وہ فجر کو اُٹھتے ہیں اور رات کو جسوقت سونے جاتے ہیں تب وہ ہمیشہ خدا اور اُسکی مہربانیوں کو یاد کرتے ہیں - اور دنکو بار بار یاد کرتے ہیں - اور اُسکی تعریف میں باتیں کرے یا سننے یا پڑھنے چاہتے ہیں *

خدا سے تمکو دعا مانگنے چاہئے * اور دعا مانگنے میں اُسی طرح کی بات کہنے چاہئے کہ اے پروردگار تو بڑا مہربان اور محبت کے لائق ہی * ہمہ رے سب گناہوںکو بخش دے - اور تو ہمارے دلوں میں اچھے اندیشے پیدا کر کہ ہم نیک کام کریں - اور ہم پر اور ہمارے ما باپ پر اور ہمارے اُستاد اور تمام دوستوں پر اپنی برکت دے * اور جو جو چیزیں ہمارے واسطے مناسب ہیں وہ سب ہمکو دے *

قادِر ہی اُسکو پہچاننے والی تمہاری روح ہی * جانور
 خدا کو اور اُسکی پیدا کٹی ہوئی چیزیں نہیں جانتے
 ہیں * اگر تم اُنسے کہو وے سمجھنے نہیں سکتے
 ہیں لیکن تمہاری روح وہ باتیں بوجھنے اور دریافت
 کرنے سکتی ہی کہ وے نہیں معلوم کرنے سکتے ہیں *
 جانوروں کے مانند تمہارا بدن مرجائے گا اور جب قبر
 میں تم رکھے جاؤ گے تب گوشت تمہارا کترے
 کھائینگے اور تمہاری ہڈیاں چونا ہو جائیں گی لیکن
 تمہاری روح ہمیشہ جینی رہیگی اور کبھی نہ مریگی *
 سب چیزیں خدا کے اختیار میں ہیں * وہ تمکو
 جیتا رکھنا ہی اور جسوقت چاہیگا تم مرجاؤ گے خدا کی
 قدرت سے کچھ باہر نہیں ہی * جس جگہ میں تم
 رہتے ہو وہ جیسا دن کو ویسا ہی تمہیں رات کو دیکھتا
 ہی * جو کچھ تم کرتے ہو یا دل میں سمجھتے ہو
 خدا سب جانتا ہی * اور اُسکے علم سے کچھ باہر
 نہیں ہی *

دیتے ہیں اُنکے سوا کچھ اور کتابیں مت پڑھو * جو کتابیں
 تمہارے پڑھنے کے لائق نہیں وے بُرے بُرے مُصاحب
 کے مانند ہو کر بُرا کام سکھاتے ہیں - اور بُری کتابیں
 پڑھنے سے نا پڑھنا بہت اچھا ہی *

تیرھویں فصل

تمہارے ما باپ تم پر بہت شفقت کرتے ہیں لیکن
 خدا اُنسے تم پر بہت زیادہ مہربان ہی اور تمہارے
 واسطے اُسنے بہت اچھا کیا ہی * اُسنے ما باپ اور
 جو کچھ تمہارا ہی سب تمکو دیا ہی * وہ آدمی نہیں
 لیکن سب آدمیوں سے دانا تر اور بہتر ہی * اُسینے سورج
 چاند ستارے زمین آسمان اور پانی درخت پھول اور
 چڑیاں جانور مچھلی کیرے اور مرد عورت لڑکے اور
 لڑکیاں کو پیدا کیا ہی *

اسینے جانوروں سے تمکو بہت بہتر پیدا کیا ہی - اور
 تمکو ایک روح دی ہی * جو خدا بہتر اور دانا اور

کہ کوئی اُنکی بات سُنتا ہی تو تم دروازے سے مت
جھانکو اور کہیں کھڑے ہو کر کنسوئی مت لو *

بارہویں فصل

جیسا کہ تمہارا اُستاد تم کو کہتا ہی ویسا ہی کرو *
نکھنے پڑھنے میں اور جو کچھ تمہارے ما باپ تم کو پیار
و محبت سے سکھلاتے ہیں یا چاہتے ہیں کہ تم سیکھو
یہ سب سیکھنے کے واسطے بہت محنت کرو *

تم ایسا مت سمجھو کہ تم اپنے اُستاد اور ما باپ سے
اچھا جانتے ہو * اُنکی عمر تمہاری عمر سے بہت
زیادہ - اور اُنہوں نے بہت پڑھا اور دیکھا اور سُنا ہی
جسکی بابت تم اتنا نہیں جانتے ہو * تمہاری عمر
چھوٹے لڑکوں کی عمر سے زیادہ ہی اور تم اُنسے زیادہ
جانتے ہو اور بڑی لڑکیاں اور لڑکے تم سے زیادہ جانتے
ہیں اور عورتیں اور مرد بڑے لڑکوں اور لڑکیاں سے
زیادہ جانتے ہیں *

جو کتابیں کہ تمہارا اُستاد یا ما باپ پڑھنے کے واسطے

کہ اُنکی صحبت تمکو بھی اثر کر جائے اور لوگ تمکو اُنکے ساتھ دیکھ کر جانینگے کہ تم بھی اُنکے مانند ابتر ہوئے * جو لوگ کہ اُنکے ساتھ تم رہتے ہو اگر وہ آوارہ ہیں تو ہوشیار رہو کہ اُنکے چال اور چلن نہ سیکھو * اگر وہ دیکھتے ہیں کہ تم سعادت مند ہو شاید وہ بھی تمہاری طرح نیک بختی اختیار کریں * بھلے لوگوں کو رزالوں کے اطوار سیکھنے نہ چاہئے بلکہ کم ذاتوں کو لازم ہی کہ نیکذاتوں کے کام سیکھیں *

گیارہویں فصل

جو امر کہ لوگ نہیں چاہتے ہیں کہ تم اُسکو معلوم کرو اُسکے دریافت کرنے میں اپنے دل پر خواہش مت رکھو * بے اجازت اُنکی خط کتابت اُنکا مت دیکھو شاید اس خط کتابت میں کچھ ایسا ہی کہ وہ تم سے چھپاتے ہیں *

اگر لوگ آپس میں باتیں کرتے ہیں اور نہیں جانتے ہیں

چیزوں کو زیادہ چاہتے ہو لیکن اُسکی شکر گزاری کرو *
 جسقدر بھوکھہ ہی اُس سے زیادہ ہرگز مت کھاؤ *
 جو لوگ بہت کھاتے ہیں وہ پیتھو کھلائینگے - اور
 احمق اور بوجھیل اور سُستی ہوتے ہیں * اکثر اُنکے
 سر اور پیٹ میں درد رہتا ہی *

اگر تمہاری ایک الماری ہی اُسکو اور جو چیز اُس
 میں ہو سب کو اچھی طرح سے سینٹو * جو لوگ کہ
 ہمیشہ چیزوں کو اپنی جگہ میں رکھتے ہیں وہ کبھی
 کچھ چیز نہیں کھوتے ہیں - اور جسوقت اُنکو کوئی
 چیز درکار ہوئی تو وہ جانتے ہیں کہ وہ چیز کہاں
 ہی - اور اُسکی تلاش میں اُنکے اوقات نہیں ضائع
 ہوتے ہیں *

دسویں فصل

جو لڑکے جھوٹے کہتے یا چوری کرتے یا قرضیہ کرتے
 یا گالی دیتے ہیں اُنکی صحبت میں مت بیٹھو ایسا نہ ہو

آٹھویں فصل

تُمْ تَنْدُرُسْتِ یا بیمار ہو صغائی کے اور زیبائی کے
ساتھ رہو * اپنے ہاتھ اور منہ اور بال اور تمام بدن کو
صاف رکھو * اپنے کپڑے بہت ستھرائی کے ساتھ پہنا
کرو * گندے بدن اور میلے کپڑے والوں کو دیکھنے
سے اور اُنکے پاس بیٹھنے اور اُٹھنے سے دِلکو ایک
نہایت نفرت آتی ہی *

جو لڑکے بن نہائے دھوئے اور میلے پھٹے کپڑوں کے
ساتھ رہتے ہیں اُنسے دے لڑکے جو اپنے بدن اور
کپڑوں کو اچھی طرح سے پاک و صاف رکھتے ہیں
چُست و چالاک اور تَنْدُرُسْتِ اور ہنس مکھ اور
خوش وقت رہتے ہیں *

نویں فصل

جو کپڑے اور کھانا تَمُکو دیا جائے اگر تمہارے
لائق ہی اُسکا عیب مت کرو * اگرچہ تُمْ اُس سے اور

کھانے کے لئے گوشت نہیں اور حاضری کے واسطے
دودھ روٹی نہیں اُنکو دو۔ یا اپنے ما باپ سے کہو
کہ وے دیویں *

جس گھر میں تم رہتے ہو اگر اُس گھر میں کوئی
بیمار ہو تم چپ چاپ رہو ایسا نہو کہ وے تم سے
گھبرا کر بیزار ہویں *

اُنکے اچھے ہونے کے واسطے جتنی کوشش تم سے
کی جائے اتنی کرو *

جسوقت تم بیمار ہو صبر اختیار کرو * مت رو
اور جو کوئی دردمند سے تمہاری خدمت کرے اُسے
بیزار مت ہو جاؤ *

تمہارے اچھے ہونے کے لئے جو دوا تمکو دی
جائیگی اُسکے کھانے میں کچھ مت بولو اور ترش رو
مت ہو * دوائیں چیکھنے کے واسطے اچھی نہیں
ہوتی ہیں بلکہ شفا پانے کے لئے ہوتی ہیں *

ایک جانور دوسرے جانور کو مارتا ہی جیسے کہ بھیڑ یا
 بھیڑ کو مارتا ہی - اور چیل اور باز اور عقاب چھوٹی
 چھوٹی چڑیوں کو مارتے ہیں - اور چھوٹی چڑیاں
 کترے مکڑیوں کو مارتی ہیں * لیکن بھیڑ یا بھیڑ کو
 اور چیل اور باز اور عقاب چھوٹی چڑیوں کو اور چھوٹی
 چڑیاں کترے مکڑیوں کو کھانے کے واسطے مارتے ہیں
 نہ جیسے کہ کوئی نٹ کھت لڑکے یا لڑکیاں مکھی
 اور چڑیاں اور چھوٹے کسی جانور کو کھیلنے کے
 واسطے پکڑ کر کے دکھ دیتے یا مار ڈالتے ہیں * افسوس
 کہ یہ کھیل بڑے سنگدل لوگوں کا ہی *

ساتویں فصل

کسی چیز کو نقصان مت کرو * جو چیز کہ تمہارے
 کھانے پینے سے زیادہ ہو اسکو ضائع مت کرو اور
 پھینک مت دو - بلکہ اُن چھوٹے غریب لڑکے یا
 لڑکیاں کو جنکے پاس بہت پہننے کا کپڑا نہیں اور

میں تمکو دیکھے تو تمکو درد مندی اور مہربانی سے
دیکھے اور تمہاری مدد گاری کرے *

چھٹھی فصل

کسی شخص کو یا کسی انبول جانور کو ستانے میں اپنے
دلو کو کبھی خوش مت کرو * بہت جانور ذبح کئے جاتے
ہیں اس لئے کہ اُنکا گوشت ہمارے کھانے کے واسطے ہی *
اور بہت جانور مارے جاتے ہیں کہ اُنکے جیتے رہنے سے
ہمارا بہت نقصان ہوگا * لیکن چھوٹے لڑکے یا لڑکیاں مکھی
کو پکڑ کر اُنکے بازو اور تنگری توڑ دالیں یا بھمبھیر کو
پکڑ کر جانسے مار دالیں یا چھوٹی چھوٹی چڑیوں کو
اُنکے اچھے نرم اور گرم کھوندیسے نکال کر لے جائیں یا تٹو اور
گدھے کو پکڑ کر اُنکی پیٹھ پر سوار ہویں اور مارے
چابکوں اور سونٹوں کے اُنکی پسلیاں لہو لوہان ہو جاویں
اور گھاؤ پر گھاؤ پڑ جائے یا اور کوئی ایسا سنگدل کام
کریں اسکا کوئی سبب ہمکو معلوم نہیں ہوتا ہی *

کو دیکھو اُنکی طرف شوخی سے مت تا کو اور
اُن پر مت ہنسو اور اُن پر تھتھا مت مارو *

اگرچہ تم ابھی جوان اور تندرست اور اچھے شکل
ہو لیکن جو تم بیمار پڑ جاؤ گے بہت ہی دبلے اور پتلے
اور کم زور اور بد شکل ہو جاؤ گے یا اتفاقاً تم کہیں سے
گر پڑو تو تانک تمہاری قوت جائیگی اور پیٹھہ چر جائیگی
اور تم لنگرے یا کبجے ہو جاؤ گے *

اگر تم بڑھاپے تک جیتے رہو تو تمہارا بال سفید
ہو جاویگا یا آپ سے گر پڑیگا - اور تمہارے دانت
ہل جائینگے - اور تمہارا منہ جھریوں سے بھر جائیگا -
اور تم چھوٹے لڑکوں کے مانند بہت کم زور ہو جاؤ گے -
اور شاید کہ تم بھرے یا اندھے یا لنگرے ہو جاؤ گے *

اگر ایسی حالت میں کوئی نکت کہت لڑکا یا لڑکی تم سے
ہنسے یا تھتھا کرے تو اُسوقت ایسی حرکتیں نہ کرو
بھارینگی * نہیں مجھے یقین ہی کہ اُسوقت تمہارے
دل کی بھی یہی آرزو ہوگی کہ جو کوئی اس حالت

کون شخص تُو مزاج اور جھگڑالو کو پیار کرتا ہی ؟
 اور کون شخص اُنکے ساتھ رہنے یا اُنکی تابع داری
 کرنے چاہتا ہی ؟ وے حشاش و بشاش نہیں ہوتے
 ہیں * اُنکے دلوں میں کچھ خوشی نہیں ہی * وے
 گھبرائے رہتے ہیں * جس طرح کہ لوگ اخلاص مندوں
 اور نیکذاتوں اور حلیموں کو چاہتے ہیں اور اُنکی
 تابع داری کرتے ہیں اِسی طرح سے وے اُنکے ساتھ
 نہیں درپیش آتے ہیں *

اگر تُو کوئی مطلوب چیز نہیں مل سکتی ہی تو
 اُسکے لئے اور وُنکو تصدیع مت دو - اور بیزار اور تُرش رو
 مت ہو - اور اُسکے واسطے کچھ اندیشہ مت کرو -
 لیکن اور کسی چیز سے اپنے دل کو خوشی کرو یا دوسرے
 کام کی طرف متوجہ ہو * کوئی آدمی تمام مطالب
 اپنے کو نہیں پانے سکتا ہی *

پانچویں فصل

جس وقت تُو بوڑھے یا بد صورت یا کُترے یا لنگڑے

اگر تم نے غفلت سے کوئی غلطی کی ہے اور اُسکی
 سزا سے ڈرتے ہو تو بھی انکار مت کرو * جو غلطی تم نے
 کی ہے اُسکے لئے اگر تم پشیمان ہو اور پھر ایسا نہ کرنے
 میں ہوشیاری کرتے ہو تو لوگ تم سے بیزار نہ ہونگے *
 اور ہرگز تمکو اُسکی سزا نہ دیں گے * سچ بات کہنے کے
 واسطے دے تمکو پیار کریں گے * تم نے اپنے گناہ چھپائے اور
 اپنے کو سزا سے بچانے کے واسطے جھوٹے بات مت بولو *
 پس دے تمہاری بات پر ہمیشہ باور کریں گے *

جھوٹے کہنا بہت بُرے بیوقوف کا کام ہے۔ اس
 لئے کہ جھوٹے کی عمر بہت ہی کوتاہ ہے * جھوٹے
 کہنیوالا پا جی اور شریر ہے * خدا نے کہا ہے کہ
 جھوٹے مت بولو۔ اور بھی کہا ہے کہ جھوٹے کو
 میں دشمن جانتا ہوں اور اُنکو اُسکی سزا دوں گا *

چوتھی فصل

کسی شخص کو بے ادب مت کہو اور جھگڑا مت کرو

تیسری نسل

جھوٹھہ بات کبھی مت بولو * جو کچھ تم نے
 دیکھا ہی یا سنا ہی اُسکا بیان اگر تم کرنے چاہتے ہو
 تو جیسا کہ گذرا ہی ہو بہو ویسا ہی بیان کرو گے *
 اچھی کہانی بنانے کے واسطے اُس میں اپنی طرف سے
 کوئی دلیلی بات مت لے آؤ * اگر اس میں کچھ
 کچھ بھول گئے ہو تو بے وسواس کہو گے کہ ہم دے
 باتیں بھول گئے ہیں * جو آدمی اپنی سچائی کو پیارا
 رکھتے ہیں وہ تھٹولی سے بھی جھوٹھہ نہیں
 بولینگے * کوئی قول و قرار کرنے کے آگے اچھی
 طرح سے سوچو * اگر کہو گے کہ ہم ایسا کرینگے اور پھر
 ویسا تم نہیں کرتے ہو تو تم جھوٹھہ کہنیوالے ہو گے *
 اُسکے بعد کون تمہاری بات کو مانے گا یا تم پر بھروسا
 کریگا ؟ جو لوگ اپنے وعدے کو پورا کرتے ہیں اور
 سچ بات کہتے ہیں انکے سوا اور کسی آدمی پر بھروسا
 نہیں کیا جاتا ہی - اور اُسکی بات نہیں مانی جاتی ہی

کمینے کہتے ہیں ویسے تم مت کہو * وے کہتے ہیں کہ
 یہ بہت ہی ادنیٰ چیز ہی کہ کوئی اسکے گم ہونے سے
 افسوس نہ کریگا۔ اور کوئی مجھ کو نہیں دیکھتا ہی۔ اور
 یقین ہی کہ کوئی نہ جانے گا کہ میں نے اسکو چورایا
 ہی * لیکن تم اس طرح کہو کہ میں نہ چور اؤنگا۔ اگرچہ
 کوئی آدمی مجھ کو نہیں دیکھتا ہی لیکن خدا تو مجھ کو
 دیکھتا ہی۔ اور اگر میں ایک بار چوری کروں تو پھر
 ہمیشہ چوری کیا کرونگا۔ اور جو لوگ مجھ کو پہچانتے ہیں
 وے سب مجھ کو چور جانینگے۔ اور چور کے موافق
 میری سزا اور تہمت اور بدنامی ہوگی۔ اور لوگ
 میرے ہاتھ میں اپنے مال کو سونپنے کے واسطے
 دے دینگے۔ اور مجھے یہ کمال یقین ہی کہ اسمیں حال
 میرا بہت ہی تباہ ہوگا۔ اور بڑا افسوس جو اس سے
 بدتر ہی یہ ہوگا کہ خدا مجھ سے ناراض ہوگا۔ اس لئے
 کہ اسکا ایک بڑا حکم یہ ہی کہ تو چوری مت کر *

اور بہن کو جو ایک ما باپ سے پیدا ہوئے ہیں اور
ایک گھر میں اُنکے ساتھ پرورش پائی پیار نہ کریں
تو اور کسکو پیار کریں گے اور کس پر مہربانی رکھیں گے ؟
جو چیز کہ تمہاری نہیں ہی اُسکو ہاتھ مت لگاؤ *
اور دوسرے آدمی کی چیز کو بے اذن و اجازت اُنکے
مت لو *

ای لڑکوا اپنے ما باپ کے یا اور لوگوں کے باغ میں
سے کوئی پھول یا پھل بے حکم مت چھو اور نہ
تورو * اور اپنے ہم جولیوں سے کوئی چیز کھانے یا پینے
کا ایک ذرہ بھی بے اجازت مت لو * اور اگر تمہارے
ما باپ بہت نادار ہیں کہ لکڑی آگ جلانے کے واسطے
اُنکے پاس نہیں تم اپنے پڑوسی کی حویلی سے یا اُنکی
درخت کی ڈالی سے کات کر مت چوری کرو * اگر تم
چھوٹی چھوٹی چیزیں چورائے گے تو بڑی بڑی چیزیں
بھی چوری کرنے سیکھو گے * اگر کسی وقت تمہارے
دل میں کچھ چورانے کا ارادہ ہو تو جیسے کہ بیوقوف اور

دوسری فصل

اپنے بھائی اور بہن کو پیار کرو * اُنکو دقّ مت کرو
اور اُنکو تصدیع مت دو اُنکو گالی مت دو اور اُنکے
مارنے کے واسطے اپنے چھوٹے ہاتھ اُن پر مت اُتھاؤ *
اگر اُنکی کوئی چیز جو تم چاہتے ہو وے نہ دیویں
تم خفا مت ہو اور اُنسے اُسکے لینے پر ہتھہ مت کرو *
اگر وے تمہاری کسی چیز کو چاہتے ہیں اُسکو اُنکے
ساتھ آپس میں بانٹ لو * اگر تمہارے ما باپ تمکو
لرتے دیکھتے تو تم سے بہت ہی آزدہ ہوتے * وے
تمکو بری چاہت سے پیار کرتے ہیں اور چاہتے ہیں کہ
آپس میں ایک دوسرے پر محبت کرو اور صلح و سلامت
میں جیتے رہو * اگر تم اپنے ما باپ اور بھائی بہن کے
ساتھ اچھی طرح سے نہ چلو گے تو لوگ تمہارے حق
میں کچھ اچھا نہ کہیں گے یا بہتر نہ سمجھیں گے * اور
وے اپنے دلوں میں کہیں گے یہ لڑکے اگر اپنے ما
باپ کو کہ جنہوں نے اُنکو پالا پوسا ہی اور اپنے بھائی

لئے پلنگ تمہارے واسطے کیسے تیار کیا ہی ؟ اور تمہاری خوشی سے کون ایسا شخص خوش ہی ؟ اور تمہارے دکھ سے کون ایسا درد مند ہی ؟ جب تم بیمار ہو یا اور کسی دکھ درد میں گرفتار ہو کون مہربانی اور شفقت سے تمہاری خدمت اور بیمار داری کرے ؟ تمہاری تندرستی اور توانائی اور اچھی چیز ہاتھ لگنے کے واسطے کون خدا کے آگے دعائیں مانگتا ہی ؟

تم اپنے ما باپ کا حکم مانو * جو کہ تمہارے لئے اچھا ہی وے تم سے بہت بہتر جانتے ہیں اور وے چاہتے ہیں کہ تم نیک بخت اور عقلمند اور سعادتمند ہو * اگر تمہارے ما باپ بیمار یا اور کسی رنج میں ہیں انکی تسلی دینے میں اپنے مقدور بھر خدمت کرو * اگر وے غریب ہیں تم انکی مدد کرنے کے لئے کمائی کرو * یاد کرو کہ انہوں نے تمہاری کتنی خدمت کی اور کتنا دکھ اٹھایا ہی *

چوتھا باب

لڑکوں کی نصیحت میں

پہلی فصل

تُم اپنے ماباپ کو پیار کرو کہ وہ تم کو بہت چاہتے
 ہیں اور تمہاری ولادت سے انہوں نے بہت خبرداری
 کی ہے * جسوقت کہ تُم بہت چھوٹے اور کم زور تھے
 اور کچھ بات بولنے نہیں اور ایک قدم بھی چلنے
 نہیں سکتے تھے اور روتے کے اور بہت دکھ دینے کے سوا
 اور کچھ کام تُم نہیں کر سکتے تھے اُسی وقت سے تمہارے
 ماباپ نے تم کو پیار کیا اور تمہاری پرورش کی ہے *
 ماباپ کے مانند تُم پر اور کون ایسا شخص مہربان
 ہے؟ تمہاری تربیت میں اور کون شخص اتنی محنت
 اُٹھاتا؟ جو کچھ تُم جانتے ہو وہ تم کو کس نے سکھایا
 ہے * اور تمہارا کھانا پینا اور کپڑا اور رات کو سونے کے

بہادر کی بہادری وقت پر معلوم ہوتی ہی *
 پاکیزگی ایسی چیز نہیں کہ کسی کو نہ بھاوے *
 پروردگار کے ساتھ کوئی لڑ نہیں سکتا ہی * پرہیزگار
 کی پرہیزگاری دین دار کی دین داری سے بڑھ کر
 ہی * ب سے جوانی نہیں ہاتھ لگتی ہی
 اور تمنا سے تونگری * دوزخ میں بھی دھکم دھکا *
 رنجیدگی کے بعد راحت ملتی ہی * فروتنی سے
 عزت حاصل ہوتی ہی اور تکبری سے ہلاکت *
 وقت پر مالگزاری کرنے سے رضامندی حاکم
 کی ہوتی ہی * مخالفت سے مددگاری بری
 چیز نہیں * جو زمانہ تیرے ساتھ موافقت
 نہ کرے تو تو زمانہ کے ساتھ موافقت کر *

کھل کھلانا گدگدانا گرفتاری گل گلانا
 گولندازی گھم گھمانا لوکھوانا

مالگذاری مبارکی محاسبہ مخالفت
 مددگاری مسافرت مسکرانا مضایقہ ملامتی
 موافقت مہربانی نگہبانی ورغلانا ہڑبانا
 ہل ہلانا بگانگی

سبق .

آدمی کو آدم گری لازم ہی * بے سبب
 آزر دگی کا کچھ علاج نہیں * سب کوئی
 اپنی اپنی آسودگی چاہتا ہی لیکن اسکی
 راہ سے واقف نہیں * پہلے باز بگر آسمان نہ نشی
 نشی بازی گری ہر ایک پل میں کرتا ہی *

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تَلْتَلانا تَلْمَلانا تَمْتَمانا تَنْتَنانا تَوَانائی تونگري
تَهک تَهکانا تَهْلُتَهْلانا تَکسالیا تَل ملانا

جریمانہ جگمگانا جلابلا جھنجھنانا چراینده
چرچرانا چُلُبلانا چهلچهلانا دانتاکلکل درگذرنا
درماندگی درمیانی دندنانا دھتوریا دھردھرانا
دھکم دھکا دھدھهانا

رُخصتانا رسمسانا رنجیدگی روبکاری زندگانی
سارنگیا سان بُجھانا سوسرانا سرفرازی سزاواری
سلامتی شامیانہ شرمندگی صوبہ داری
طلبگاری غریبانہ غنغانا فروتنی

کاریگری کاودینا کچکچانا کترکترانا کفایتی
کُلُبلانا کلکِلانا کھدکھدانا کھترکھترانا کھسکھسانا

تیسرا باب

چار حرکت کی باتیں

آبادانی اتّفاقاً اتّکل پچو احمقاپن ادلا بدلا آدم گری
آزردگی آزمودگی استخاره استعمال آسودگی
اقرارنامہ امتیازی آناکانی انگشتانہ اونٹ کتارا

بارہ سینگا بازرگانا بازیگرنی باقرخوانی بالا بھولا
بالا خانہ بانی کاری باؤبتاس باؤگولا بجالانا
بخشی گری برادری برترانا برمالانا بوندیانہ
بہادری بہر بہرانا بہر بہرانا پایادہ پاکیزگی
پایجامہ پتکاجانا پروردگار پرمیزگاری پریشانی
پراپانا پلپلانا پھاریا پھر پھرانا پھسپھسانا پیغمبری

تحصیلداری تحویلداری تترترانا تلادانی

تعلکنا رکھوانا روزگاری روزنامہ سکھلانا قبرستان
 گورستان گھبرانہ گھسیانا گھسیٹنا لتھارنا لتھیانا
 مالامال مالگذار ماہتابی مذکورات نتھارنا
 ورغلانا ہریرانا ہوشیاری ہندولنا

سبق

اس جتر کا اکھارنا کسی سے نہ پوسکیگا * چاروں
 طرف اندھیرا ہی کچھہ نظر نہیں آتا * ہر ایک
 اپنے کام کا بانی کار ہوتا ہی * دو دشمن کے بیچ
 عداوت کی آگ کا بھڑکانا چغل خور کا کام ہی *
 دام لگانے کے وقت پرندوں کا بھڑکانا اچھا نہیں *
 یہہ لڑکا بڑا پھرتیلا ہی * جوانوں کا پھسلانا کچھہ
 بری بات نہیں * دو آدمی کو آپس میں جگھڑانا
 شیطان کا کام ہی *

گُذران کرو بھائیوں کی طرح اور معاملہ کرو بیگانوں
 کی طرح * دنیا دار غافل ہیں جب مرینگے تب
 خبردار ہونگے * عالم پہچانتا ہی جاہل کو کہونکہ
 وہ بھی جاہل تھا * اکیلا ہونا عقلمند کا بہتر
 ہی بدکی ہمنشین سے * تمہارے مزاج سے ابھی
 لڑکپن گیا نہیں *

باتیں سات حرفی تین حرکت سے

اُتھلانا اُتھکھیلی اُتھلانا اُچھالنا ادھیانا
 اِسْتِقْبَال اُکھارنا الجھیرا اندھیرا انگیٹھی اودبلاؤ
 بالا پوش بانی کار باوگولا بزرگوار بندوچھی بھٹکانا
 بھڑکانا پاکبازی پایتابا پایجامہ پایخانہ بٹھرانا
 بچھورنا پرکھانا پھرتیلا پھسلانا پھسلانا پھیلانا
 تحصیلنا ترپھانا تولانا چھترانا جھگڑانا دکھلانا

سُجھانا سرکانا سرنامہ سُستانا سُکھانا سُلگانا
 سمجھانا شرمانا شفتالو عقلمند فرمانا فریادی
 فیروزہ قربانی کُلهاری گریبان گنوانا گھمانا لپیتنا
 لپتانا لتیانا لٹکانا لِرزانہ لِرکاپن لکھانا لنبانا

ماندگی مچورنا مُختاری مددگار مردانا
 مزدوری مسلمان مشغولہ مغروری مُلاقات
 مُناجات منگانا مہمانی نادانی نچورنا نذرانا
 نزدیکی نغرائی نقارچی نکالنا نہلانا ہتھیلی
 ہمیانی ہنسانا یارانا یونانی

سبق

انجانا راستہ چلنا بہت مشکل ہی * قنّاد
 استغنا اور صبر سے مقصود ملتا ہی * رات کو بیابان
 میں غافل ہو کر سونا دانائی سے بہت دور ہی *

باتیں چہہ حرفی تین حرکت سے
 اُپاسنا اُتارنا اُترانا اُتھانا اُجارنا اُجالنا اُچھلنا
 احتیاج اختیار ادھیلا ادھیلی ارزانی آزمانا
 آزمائش آزمودہ استغنا آسودگی اشتہار اکھڑنا
 التنا انتظار انجانا انگارا انوٹھا انہونا اکتھا

بادونی بارانی بازاری باورچی بتلانا بتورنا بٹھانا
 بجھانا بجھانا بخشانا بدلانا برسانا بڑھاپا بسانا
 بگڑنا بیابان بیگانا پہنچنا پچھانا پرنا پڑوانا
 پڑھانا پسانا پشیمان پکڑنا پکوانا پنیلا

تُلانا تراشنا ترکاری تڑپانا تکراری تورانا
 چارپائی چھہانا چبکنا چنگاری خداوند
 خربوزہ خریدار خزانچی دانائی درماہا دروازہ
 دلوانا دلہاری دراونا رگیدنا رنگانا

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مسلمانا مصلحت مُصیبت معرفت مکارہ
مکاری ملائی مناسب مُواجِب

ندامتِ نشانی نقارہ نکارہ نگلنا نوازش نوکری
نہانا نہایت وزیری وکالت ولایت ہٹانا ہرطرف
ہزاری ہنسانا ہلاکت ہمارا ہمیشہ یگانہ

سبق

مال تجارت سے برہتا ہی * دوست رفاقت میں
پورے ہوتے ہیں * سفارش میں بہت فائدے
حاصل ہوتے ہیں * جب تلک ایک کام سے
فراغت نہیں ہوتی ہی دوسرا کام ہاتھ میں
نہیں لیا جاتا ہی * جلدی سے ندامت اور
توقف سے سلامت * نادان ہمیشہ اپنے نفس
سے راضی رہتا ہی *

جهالت چمکنا خرابي خزانہ خلیفہ خیانت
 دبانا دبدبہ رسالہ رعایت رفاقت رکیپی رگڑنا
 روانا روایت زمانہ زنانه

سُپارش سپاری ستانا سرکنا سلامت سِلّائی
 سمانا سموچا سنانا سواری سیاهی شرارت
 شراکت شریعت شکاری صفائی ضیافت
 عدالت عداوت عمارت عنایت غلامی فراغت
 فسادِی فضیلت قباحَت قناعت

کبوتر کترنا کرامت کرایہ کفایت کمانا
 کِنارہ کهنائی گذارا گذرنا گرانا گرجنا لَتکنا
 لُچامی لدانا لرزنا لوانا لَرکاپن لگمانا

ماجرَا مُجاوِر مُخالف مُرتبہ مُرغابی مُسافر

دوسرا باب

باتیں پانچ حرفی تین حرکت سے
 آبادی ابتدا اُبلنا اُترنا اُتکنا اُتانه اجارہ
 اجازت اجڑنا اچانک اُچٹنا احاطہ اُداسی اُرانا
 ازاری اسامی آسانی آسایش اُسُترا اِشارہ
 اشرفی اقربا اکیلا اَلتَّنا امانت انبیا انگیا

بتانا بجانا بچالی بچانا بحثنا بدلنا برابر
 بوادر برانا برآیا بسرنا بشارت بغاوت بگارا بلانا
 بلندی بہادر بیانا پتارا پچانا پتروسی پسارا
 پسینا پکانا ناپکتر پِلانا پیارا پیاسا

تجارت تجاوز ترازو تراشہ تفاوت تلاشی
 تِلاوت • تماشا تواضع توانا تیاری جگانا

اپنی ماسے ایک پیسا مانگا * ما نے ایک پیسا دیا
 تب وہ روٹی جلد مول لی * پھر آ کے گھر کے
 پاس اُس نے ایک غریب عورت کو دیکھا جو کھانے
 کی چیز مول لینے کے واسطے پیسا مانگتی تھی کیونکہ
 وہ بہت بھوکھی تھی * اُس نے غریب عورت
 سے کہا میرے پاس کوئی اور پیسا نہیں ہی لیکن
 میں اپنی ماسے پاس جا کے تیرے واسطے
 پوچھوں * تب وہ بھیتر دوڑ کر گیا اور جلد پھر آیا
 اور غریب عورت سے کہا کہ میری ماسے پاس
 اور کوئی پیسا نہیں ہی لیکن ایک گرم روٹی
 یہاں ہی جو میں نے ابھی مول لی لو کھاؤ اور
 دل سے خوش رہو * میں بھی خوش ہوں کہ
 میرے پاس جو کچھ تھا سو بھوکھی کو دیا *

دیتا ہی * اور پھل پا کر جب تک اپنے پیارے
 چھوٹے بھائی کو کچھ نہ دیتا ایک ذرا بھی نہ
 کھاتا * جو چھوٹا بھائی سو اُسکے پاس چپ سے
 بیٹھتے * اور جو کسی کی آہٹ پاتا ہی تو بولنے
 جاتا ہی کہ غل مت کرو * اور وہ اپنے ماباپ کو
 مانتا ہی اور پیار کرتا ہی * اور اپنے دادا دادی اور
 نانا نانی کی تکریم اور ادب کرتا ہی * اور دق سے
 بچاتا ہی * بیٹا یا بیٹی جو ایسا خوب خصلت
 ہوتا ہی وہ نیک بخت مشہور ہوگا *

چوتھا سبق

ایک چھوٹا لڑکا سات آٹھ برس کا ایک گرم
 روٹی چیکھنے چاہتا تھا * جب اُس نے روٹی والے کو
 جانے دیکھا تب ایک روٹی خریدنے کے واسطے

دوسرا سبق

- ساتھ پل میں ایک گھڑی ہی *
 - چوبیس گھڑی میں ایک دن اور رات ہی *
 - سات دن اور رات میں ایک ہفتہ ہی *
 - چار ہفتے میں ایک مہینہ ہی *
 - دو مہینے میں ایک موسم ہی *
 - چھ موسم میں ایک سال ہی *
 - سویس میں ایک صدی ہی *
-

تیسرا سبق

- بخش و خوب لڑکا ہی * اُسکو ہم سب پیار کرتے
- ہیں * اور وہ ہم سب کو پیار کرتا ہی * وہ دق
- اور تنگ نہیں کرتا ہی لیکن بہن اور چھوٹے
- بھائی کو خوش کرتا ہی * اور اُنکو اچھی چیز

چولہا پھونکنے سے کوہلا دھونکنا بہتر ہی * شہزور
 گھوڑیکا تھامہنا مشکل ہی * درخت کی ڈالی
 چھاتنے سے بہت پھلتا ہی * تمہیں کپا سردی
 ہوئی ہی جو چھینکتے ہو؟ خون پوش اٹھاء
 کھانا سامنے لاؤ * پیہ آدمی بہت دھاندل کرتا
 ہی * برات بڑی دھوم دھام سے آئی ہی * اس
 کھانے کو دھانکنا بہتر ہی * حقہ ڈھالواں ہی *
 ہم اُسکو تمام دن دھوندتے تھے * آدمی راست باز اور
 نیک خو بہلا ہی * پیہ لڑکا شیرخوار ہی کھانا
 مت دو * وہ بیمار ہو کر کھانستا ہی * کوئے سے
 پانی کھینچنا درکار نہیں * ایک گھوڑا اتنا بوجھد
 کھینچنے نہیں سکتا ہی * آج سب موتی گونتھا
 لازم ہی * اُس عورت کے منہ پر گھونگھٹ ہی *
 وہ آدمی روز روز گھونگنی کھاتا ہی *

(۶۳)

پھانکنا پھونکنا پھینٹھنا پھیچنا پھینکنا تھامھنا
تھوتھلا تھوتھنا تھونکنا تھینگنا جھانکنا جھونکنا
چھانٹنا چھینکنا چھینکنا

خوابگاہ خوان پوش دھانسنہ دھاندل
دھوم دھام دھوکنا دھاپنا دھانکنا دھالوان
دھوندھنا راست باز ریندھنا

سودخوار سونگھنا سیندھنا شیرخوار کانگھنا
کھانسنہ کھینچنا گونتھنا گھوندھنا گھونٹنا گھونسلہ
گھونگھت گھونگرو گھونگنی

سبق

ھر گھڑی اونگھنا خراب ہی * کتے کو بھونکے
مت دو * نالیکے پھاندنے سے گھورا خراب ہوگا

بھولنا * چپکے بیٹھنا بہتر ہی لڑنے سے * بیہ
 بابا برا تیز ہوش ہی * اس گوشت کو تازہ ضرور
 ہی * وہ برا جھوٹا ہی * یہ بہت اچھا
 چھوکر ہی * وہ آدمی برا دردمند ہی * نیک
 بات سیکھنے کی مشق کرو * بیہ گھوڑا عیب دار
 ہی * وہ نوکر کام چور ہی * اسکا کھوجنا درکار
 نہیں * وہ صندوق کھولنا مشکل ہی * وہ آدمی
 برا مالدار ہی * بخیل سے مانگنا کچا حاصل
 ہوگا؟ نعل بند کو حاضر کرو * ابھی آسمان نیالگوں
 ہی پانی نہیں ہوگا * اس گھوڑیکا ہانپنا کچا
 سبب ہی؟ ہم کو یہہ کتاب یادگار ہی *

باتیں سات یا آٹھ حرفی دو حرکت سے

اونگھنا اینٹھنا بھانجنا بھونکنا پھاندنا پھانسننا

دردمند دستمال دُکھنا دیکھنا قاتلہ رازدار
 روٹھنا رینگنا رنگبار زنگدار زینہار
 ساربان سازگار سبز رنگ سوجھنا سوکھ
 سہگوار سونپنا سیکھنا سینکنا

سادکام شیرمال عیب دار غیب دان فیضیاب
 فیل بان فیلسرف فیل مرغ کام چور کامگار
 گھوجنا گھودنا گھولنا گھیلنا گھوٹنا گھورنا
 گھولنا گھومنا مالدار مال مست مانگنا
 مہتاب مورچال میزبان ناسدان نامدار
 نعلبند نیلگون ہانپنا ہانکنا یادگار یارگار

سبق

کاغذ سب اکٹھا کر دو * بجرے پر بادبان چڑھاؤ *
 باغبان پھول لایا ہی * آج کے سبق کو مت

باتیس چھہ حرفی دُو حرکت سے

اندھیر اوندھا اکتھا اینچنا باجدار باچھنا بادبان
بارگاہ بارباب باغبان باگدور باگنی بندھنا بوجھنا
بھاگنا بھوکنا بھولنا بھوننا بھیگنا بھیںسا بیٹھنا بیدھنا

پاچھنا پاسبان پاکباز پاندان پوچھنا پھارنا
پھوٹنا پھورنا پھولنا پھیلنا پیٹھنا تاندان
تاجدار تارتور تختگاہ تنخواہ تھوکنا تیزہرش
تانکنا تانگنا تھہرنا تھیلنا

جانچنا جھارنا جھوٹھا جھوسنا جھولنا
جھوٹنا چاپلوس چاکھنا چونکنا چھوٹنا چھورنا
چھوکر چھیڑنا چھیلنا چھیننا چیکھنا خاندان
خانقاہ خاندان خوش رنگ خوشنود خونریز

سبق

اسکی بڑی تارھی ہی * بیہ میدان کسکا
 ہی؟ اسکی دوکان کہاں ہی؟ بیہ کونسا جانور
 ہی؟ وہ کسکا گھوڑا ہی؟ بیہ لڑکا بہت چالاک
 ہی * اسکی دلیل بہت مضبوط ہی * وہ بڑا
 گستاخ ہی * آسمان خوب صاف ہی * سیدھے آگے
 چلے جاؤ * پانی خوب ٹھنڈا کرو * کھانا میز پر
 ہی * اُسے اقرار کیا ہی * تھوڑا پانی چھتر کو *
 اُسے کہا تقصیر کی ہی؟ ہم لاچار ہیں * وہ بہت
 بیمار ہی * اُسکا بڑا نقصان ہوا ہی * بازار میں
 بہت چیزیں ہیں * ناؤ کا کتنا بھارا ہی؟ جھلمل
 اٹھاؤ * اُسکا دل بڑا غمگین ہی * وہ گنگا اور
 بہرا ہی * کپڑا کتنا لمبا ہی؟ ناپو تو معلوم ہو *

فاخته فانوس فرزند فرقان فرمان فروخت
 فرهنگ فریاد فهمید فیروز قالین قانون قربان
 قندیل قینچی

کابین کاتنا کافور کانتا کانسه کنگهی کوئنا
 کودنا کوکنا کهانا کهلنا کهلنا کهونا گازنا گارها
 گذران گستاخ گودنا گهتنا گهتنا گهرنا گهسنا گهلنا
 گهورا لاتهی لادنا لالچی لوئنا لوهار لیپنا

مارنا ماننا مایوس مرحوم مضبوط مضمون
 مغرور مغلوب مندنا منظور مہمان میدان میلان

نانا ناچنا ناچیز ناخوش نادان نامور
 ناموس نقصان نوچنا نوید نیلام وسواس
 ویران هارنا هاندی هانگر هرچند هم درد هموار
 هنسنا هولنا یاقوت یکسان

دالان داماد دربار دربان دِگَاهِ درِمان
 دُستار دستور دِلدار دُنِ باز دُنِبال دُوران
 دُورنا دهرنا دهونا دَاتنا دَاکنا دَالنا دَانَدِي
 دَوَبنا دُولنا دَهکنا دَهِيْرا دَهِيْلا

رحمان رفتار رکھنا رنجور رنگين روپوش
 روشني روکھا رومال ريحان ريخته ريوند
 زنبور زنبيل زنجير زندان زنگار زِنهار زِيْتون

سامان سانجا سُبْحان سردار سرسُون سرکار سُلطان
 سنگين سوچنا سوچنا سُونتا سيٽها سيدها سيکرا

شاباش شاگرد شبخون شبکور شطرنج شمشير
 شهتير شهرور شيرين شيطان صابون صندوق
 طنبور طوفان طومار عِفريت غِربال

تابوت نائیر تاخیر تادیب تاریخ تاکنا تاکید
 ناگنا 'تاوان تبدیل تدبیر ترتیب تشریف
 تضعیف تعریف تعظیم تعلیم تقسیم تقصیر تقویم
 تکرار تکلیف تلوار تورنا تولنا توجیه توفیق توقیر

تاپنا تالنا توکنا تهوڑا تهکرا تهگنا تهندا تهوکر
 تهیکا تینا تیرہ جاگیر جاننا جانور جنجال
 جولان جہارن جھڑنا جھکنا جھگڑا جھندا

چابنا چاٹنا چالاک چالنا چاہنا چبہنا چڑھنا
 چڑھنا چکھنا چوٹھا چوسنا چوکنا چومنا
 چوٹھی چھپنا چھپنا چھکڑا چھیلن چیرنا

حیران حیوان خواجہ خواری خواہش
 خوراک خیرات

اخلاص اخلاق ادراک ارزان ارمان اسباب
 اسپات آستان آستین آسمان آشکار آفتاب
 افسوس افسون افطار افلاس افیون اقرار
 اکسیر الزام امسال املاک انبار انجام انسان
 انصاف انکار انگشت انواع اورار اولاد اہمال
 آیات ایجاد

بازار بالین بجهنا بجهنا بدهنا بردار برسات
 برہنا بنیاد بولنا بوندی بہتان بہارا بہرنا
 بہیری بیچنا بیزار بیمار

پاتنا پالکی پالنا پچھنا پڑھنا پنکھا پھانک
 پھٹنا پھرنا پھسنا پھلنا پیتنا پیچھے • پیڑنا
 پیڑنا پیزار پیسا پیشتر پیکار پیکان پیمان

ہودہ ہونا ہیبت ہیزم ہیضہ ہیکل ہیمنہ
یاری یتیم یقین یگان یمین یہاں

سبق

صاحب سلام * ادھر آؤ * تو کیسا ہی ؟ بہت
اچھا ہوں * گھر میں سب کو آرام ہی * چھوٹے
بابا کو تپ ہی * دیکھ یہاں لال پھول ہی * اس
درخت سے آیا * اُسے خوشبو نکلتی ہی * گل سے
گلاب بنتا ہی * یہہ میوہ لیکر ساتھ آؤ * دوات
قلم کاغذ لاؤ * یہہ چٹھی لیکر بی بی صاحب کو
دو * ابھی رخصت ہو * جلدی گھر جاؤ

باتیں پانچ حرفی دو حرکت سے
آبدار آبکار اٹھنا اجمال احسان احوال

لذیذ لونا لشکر لطیف لکری لگام لگنا لکھ
لنگر لوٹا لوٹو لونا لوہا لیلی لینا

مائم مادہ مارا ماضی مالک مالی ماما
ماہر مرنا مرنّا مزاج مشاق مصری
مطلب معاف مغفیس مکرری ملنا موتا
موتی موزہ مولی میان میلا مینا میوہ

ناخن ناظر نالا نامہ نعمت نوبت نوکر
نولا نہیں نیکی واجب واحد وارث واقف
والی واہی وجود وزیر وعدہ وفات وفاق
وفور وقوف وکیل وہاں ویسا

ہاضم ہالم ہجرت ہجوم ہزار ہستی
ہکاس ہلاک ہادی ہلکا ہلنا ہندو ہندی

(۴۲)

قَابِضُ قَابِلٌ قَادِرٌ قَاصِرٌ قَاضِيٌ قَالِيٌ
قَانِعٌ قَائِلٌ قَبْضُهُ قَبُولٌ قُدْرَتٌ قَرَارٌ قَرِيبٌ
قَضِيَّةٌ قُلْعَةٌ قِيَمَتٌ قِيَمَةٌ

كَاغِذٌ كَافِرٌ كَافِيٌ كَالَا كِتْنَا كَتْنَا كِبَاسٌ
كِبْرًا كُتْرًا كُتْرَتِي كَرَكْسٌ كَرْنَا كَتْرُوا كُسُوفٌ
كَمَالٌ كَمَانٌ كَمِينٌ كُوشِشٌ كُوزَةٌ كُورًا كُوزِيٌ
كُونًا كَهَارٌ كَهَاں كَهَنًا

كَارِيٌ كَالِيٌ كَانَا كُدْرِيٌ كِرْكِيَتٌ كِرْنَا
كَوْنَا كُغْلَابٌ كُغْمَانٌ كُنْكَا كِنْنَا كُورًا كُولَا
كَهْرًا كَهْرِيٌ كَهَنًا

لَازِمٌ لَالَةٌ لَانَا لَالِيَقٌ لِبَاسٌ لِحْظَةٌ لَدْنَا

صَدِيقُ صَرْفَه صَلَاحُ صَلِيبُ صَوْبَه صَوْرَتُ
صَيْغَه صَيْقُلُ ضَامِنُ ضَايِعُ ضُرُورُ ضَمِيرُ

طَاقَتُ طَالِبُ طَالِعُ طَامِعُ طَاهِرُ طَيِّبُ
طُرْفَه طَرِيقُ طَعْنَه طَنَازُ طَوْطِي ظَالِمُ
ظَاهِرُ عَادَتُ عَارِفُ عَاشِقُ عَاصِيُ عَالِمُ
عَالِي عِمْرَتُ عَدُولُ عَدِيمُ عَذَابُ عَزِيزُ
عِشْرَتُ عَقِيقُ عِلَاجُ عَوَامُ عَوْرَتُ

غَارَتُ غَافِلُ غَالِبُ غَايِبُ غَدَارُ غَرِيبُ
غَفَلَتُ غَفُورُ غُلَامُ غُلِيلُ غُنْجَه غُوْطَه
غُيْرَتُ فَاجِرُ فَاخِرُ فَاْسِقُ فَاضِلُ فَاقَه
فَانِي فَايِقُ فَرْصَتُ فَرِيبُ فَصِيحُ فَقِيرُ
فَلْفَلُ فَهِيمُ

رُکنا رنجش رندې روپا روټي روزه
روزي روغن روکړ زانو زاهد زبان زمين
زنگي زوال زهره زهره زينت زينه

ساتن ساجر ساده سارا ساقي سالا
سالي سالم ساکن سبزي سپرد سجده
سراب سرخي سړي سړمه سستي
سُسرا سَکنا سلاح سلام سلیس سنا
سوار سورج سوسن سونا سياه سينا سينه

شادي شاهد شراب شربت شريف
شريک شکوه شکوه شکیل شلغم شمار
شمال شوره شوشه شهيد شیشه شیوه

صابن صاحب صادق صحبت صدمه

خادمِ خاصه خاطرِ خالقِ خالیِ خامی
خانه خرابِ خرامِ خروشِ خریدِ خزان
خطره خلاصِ خلافِ خلعتِ خلوتِ خُمار
خمیرِ خواصِ خوشیِ خیرات

داخلِ دارو دامنِ دانا دانشِ دانه
دُنیا درختِ درزیِ دُرستِ درنگِ دریا
دُشمنِ دشوارِ دعویِ دعوتِ دفترِ دلان
دلیلِ دماغِ دُنیا دواتِ دُورا دُولتِ دونا

دَالیِ دَامرِ دُبنا دَرنا دَکارِ دَولی
ذبیحِ ذِکامِ ذلیلِ راجا راحَتِ راضی
رانیِ رجوعِ رحمتِ رحیمِ رخصتِ رسید
رِشوتِ رشیدِ رغبتِ رفیعِ رفیقِ رقیبِ رِکاب

تُکُورَا تَلْنَا تُولَا تَيْلَا ثَابِت ثَالِثِ ثَانِي
 ثُبُوت جَادُو جَارَا جَامَهُ جَالَا جَامِن
 جَانَا جَاهِل جُتْنَا جَرْنَا جَلَاد جَلال جَلْدِي
 جَلْنَا جَمَال جَنْنَا جَوَاب جَوَار جَوَان
 جَوْتَا جَوْرَا جَهَاز جِهَان جِيْسَا جِينَا

جَابِي چَادِر چَارَه چاقُو چَاکَر چَتْنِي
 چَرَاغ چَرَبِي چَرخَا چَرَهَا چُگْنَا چَلْنَا چَمَار
 چَمچَه چَمُورَا چُورَا چُوزَه چُونَا چِهَرَه چُنِي

حَاجِي حَاسِد حَاصِل حَاضِر حَافِظ
 حَاکِم حَالَت حَالِم حَامِي حَرَام حَرکَت
 حَرَمَت حِسَاب حَسْرَت حَسِين حَضَرَت
 حَقِير حِکْمَت حَلال حَلُوا حَيْرَت

بابا باور بادل بارد بارش بازو
 بازی باسی باطل باطن باقی بالا
 بالش بالو باهر بئیر بجلی بچنا
 بخشش بُدها برتن برکت بستر بسنا
 بکرا بکری بکنا بکنا بلبل بلند بوټا
 بهار بهتر بهنا بی بی بیټی بیان بینا

پاتې پاچي پاره پالا پانا پاني
 پتکا پچنا پرده پرزه پرست پروا
 پسنا پسلي پشته پُشتي پگري پلول
 پناه پهړ پولا پینل پیرو پیسا
 پینا تالو تالي تحفه تربز تقوی
 تکیه تلاش تلاؤ تلخي تلوا تمام
 تنور توبه توشه توله تهمت تیار

وَبَا وَجَعُ وَرَقٍ وَضَعُ وَضُو وَطَنُ وَفَا
 وَلَا وَلَدٌ وَلِي هَدَا هَدَي هَذَل هَرَا هَرَن
 هَمَّتْ هُنُرْ هُوَا يَكَا يَمَنُ يَهَي

سبق

اُورات کے وقت اُرتا ہی * شیربیر گرجتے ہیں *
 بطخ پیرتی ہی * بلی میوں میوں کرتی ہی
 تَتو تیز قدم ہی * تَدی اُرگشی * شتر جلد
 جاتا ہی * کتا بھونکتا ہی * کوا قافا کرتا ہی *

بائیں چو حرفی دو حرکت سے

آبرو اجنب اچھا احمق اخگر ادرك
 آدمي ادھر ادھر آرام اردو اُرنا ازار
 اگنا الله اليم امان اميد انار آواز ايندا

(۴۸)

گدا گدي گُدا گُدي گُذر گِرا گِرا
گِرِه گِلا گُلو گُلي گِنا گُهر گِهِن گِيا

لپت لپک لئا لتر لتي لُئا لُتو
لحد لدا لدو لذت لَوا لَوي لُغت
لقا لقب لكد لگا لهر لهُو ليا

متن مَتر مَتي مَثل مَحَل مَحَل
مدد مَرِه مِسا مِسي مَگر مَکس مِلا
ملا مِلک مِد مِنت مِش مِنع مِهر
مِهک مِهم مِوا

نبي نپت نجس ندا ندي نِرا نسب
نشر نظر نفس نقب نِمک نمو نهي نها نيا

عِبْتُ عَجَبَ عَجْمِ عَدَدِ عَدَمِ عَدُو عَرَبِ
عَرَقَ عَزَّتْ عَسَلُ عَسَا عِشَا عَصْرُ عَطَا عِطَارُ
عَفُو عِلَّتْ عِلْفُ عِلْمِ عُمُقُ عَمَلِ عِوَضُ

غَبِي غِذَا غَرَضُ غَضَبِ غَصَّةُ غَضَبِ
غَلَطَ غَلَّهَ غَنَا غِنَا غَنِي فَجَرِ فِدَا فَرَحِ
فَرَحَ فَرَعِ فَقَطَ فَقَّهَ فَلَكِ فَنَا

قَبَا قَبِرِ قَدَحِ قَدَرِ قَدَمِ قِصَّةُ قِضَا
قَطَعَ قَلَّتْ قَلَقَ قَلَمِ قُلِّي قَمَرِ قُوَّتِ

کَبِدِ کُنَّا کَتَرِ کِچَا کَدُو کَرَمِ کَرُو کَسَرِ
کَسَلِ کُسْمِ کَسُو کَشِشِ کَفَنِ کَلَسِ کِلَهِ کَلِي
کَمَرِ کَمَلِ کَمِي کَنِي کُوا کَهَا کَهَنِ کَهُو

(۴۳)

دبا دري دُعا دغا دِگر دمک
دمل دوا دهن دهي ديا دِبا
دِبي دلا دلي ذره ذلت ذمه
دتر دنا دسي رضا رفو رقم رگر
رو رهو رِيا زير زحل زکي زنا

سبب سبق سبک سپر ستم مهجّل
مجا مقّا سوا شبهه شتر شجر شدت
شرح شفا شفق شقي شکر شکم
شکي شاک شمع شمه

صبا صبي صحت صدا صفا صفت صله
صنم ضدّي ضرر ضاع ضيا طبع طبق
طرب طرح طرف طلب طمع ظفر ظهر

(۴۲)

پدر پري پسر پکا پکتر پلک پهر
پهل پهن پيا پيو تبر تري ترق
تلف تلک تلي تَنک توا تَتو تَتِي
تَدا تَدي تسر تکر تَهک تَهل

تَنا جُدا جزا جفا جگا جگر
جگو جِلا جلي جما جنا چبا
چَدا چَرا چکر چَکي چلا چلن
چمک چمن چنا چنا

حُجَّت حذر حسب حسد حصه حقر
حُقّه حلف حنا حيا خبر خُدا
خدم خرم خطا خفا خلا خِش
خلف خلل

ڪتاب تهجي

دوسرا حصہ

پهلا باب

ٻاٽين ٽين حرفي ٻو حرڪت سے

ابد آتش اُتو اثر اجل احد آخر
ادا ادب آفت اگر آگے الم آلو
آلو اول آيت

ببر بتر بجا بچا بدر بدل بدن
بدي بُرا برس بشر برا بطخ بغل
بقا بلا بلي بنا بها بهت بهل
بهم بين بهو بهي

اشتہار

منحفي نرھے کہ کتابیں جو زبان آردو کے کلکتہ اسکول
بک سوسائٹی میں موجود ہیں انکی تفصیل یہہ ہی

- نسخہ حکایات نصیحت آمیز *
 - نسخہ کتاب تہجی پہلا حصہ *
 - نسخہ کتاب تہجی دوسرے حصہ *
 - رسالہ گلکرسٹ *
 - نسخہ نقلیات دلکش *
 - نسخہ لڑکوں کا دربن *
 - نسخہ مفید صبیان پہلا حصہ *
 - ایضا دوسرا حصہ *
 - ایضا تیسرا حصہ *
 - اصول علم حساب *
 - مرآة الاقائیم مع نقشہ *
 - مفتاح الافلاک مع نقشہ *
 - مقامد عاموم جسے لارڈ بروہم صدر صدور دارالسلطنت لندن میں
تصنیف کیا ہی *
 - علم حکمت پہلا رسالہ جرثقیل میں *
 - تواریخ ہند زمانہ قدیم سے مغلوں کے اغاز سلطنت تک *
 - مجمع گنج *
-

جملے پانچ حرفی باتوں کے

اُس کو بھوکھہ ہی * بھیکھہ مت مانگ *
 کھیت میں ایک بھینس ہی * اُس کو پھونک
 دو * پھینک دو * آج پیٹھہ ہی * اُس میں بہہ
 تھانس دو * مجھہ کو تھندہہ ہی * میخ تھونک
 دو * جھوٹھہ مت کہہ * اُس کو جھونک دو *
 مت چھینک * وہ تھیتھہ ہی * بہہ سوانگ
 مت لا * کچھہ سہنہہ ہی * اُس کو سونگھہ لو *
 چور نے سیندھہ دی * اس میں کچھہ کھنٹ
 ہی * اس کی گاتھہ میں نڈہی * چاکا
 ایک گھونٹ پی *
 —————

کِیاَت سے اُتھہ * اِس میں کُہار ہی * کُہال کھینج
 قال * چار کھپ لاؤ * کھیس دھوتال *

وہ گانو میں ہی * کل گُشت لاؤ *
 ناو گھاٹ پر ہی * گھاس میں سانپ ہی *
 گھوس مت کھا * اِس کی موٹھہ سخت ہی *
 موچھہ پر تاؤ مت دے * وہ نیند میں ہی *
 اس پر ہاتھ مت رکھہ *

باتیں پانچ حرفی ایک حرکت سے
 بھوکھہ بھیکھہ بھینس پھونک پھینک
 بینٹھہ تھانس تھنددہ تھونک جھوٹھہ
 جھونک چھینک دھیتھہ سوانگ سونٹھہ
 سونگھہ سیندھہ کھونٹ گاتھہ گھونٹ *

پانو میں درد ہی * پھول مت توڑ * پھیر
 مت آؤ * اُس کی پیت پر ہاتھ پھیر * تھال
 بر رکھ دو * تھوک مت پھینک * بہہ دل میں
 مت تھان * بہہ بات تھیک ہی * جھیل میں
 چونک ہی * جھار جھور چھوڑ دے *
 تم چونک مت جاؤ * وہ خواب میں ہی *

دانت میں درد ہی * دودھ لاؤ * بہہ اُس کا
 دوست ہی * اُس راہ میں دھول ہی * دھوپ
 میں مت جاؤ * کبا دھوم ہی ؟ دھال سے روک *
 دھول مت چھیر * راکھ کا ڈھیر ہی *

اب راست کہہ * ریچھہ کے ساتھ سانپ ہی *
 چھوڑ دے سانس لے * اس کو سانگ سے مار *

راست راکھہ ریچھہ ریترہہ ساتھہ سانپ
سانس سانگ گھات کھار کھال کھپ
کھیت کھیس کھیل گانو گوشت گھات
گھات گھاس گھوس گھول *

لاکھہ لوگ ماگھہ موٹیدہ موچھہ مونگ
نہند ہاتھہ ہانس *

جیلے چو حرفی باتوں کے
آنکھہ بند کر * اوکھہ کھالو * پہہ اونٹ تیزرو
ہی * بن میں باگھہ ہی * کئی بانس میں *
مرغ نے بانگ دی * خوب بھور کو جاؤ *
اس کو مت بھول * بینگ کو دور کر *

(۳۵)

دو * ہاں پہنہ سچ ہی * اب ہوش میں آؤ * اُس کو
باد کر * چور کس کا یار ہی ؟ پہنہ کام یہوں مت کر *

بانس چو حرفی ایک حرکت سے
آنکھہ اوکھہ اونٹ باگھہ بانس بانگ
بانگ بہار بھور بھول بھوں بھیر بھیس
بیٹھہ بینگ *

پانو پھول پھیر پیٹھہ تھال تھان تھوک
تھان تھیک چونک جھار جھیل جیبھہ چاند
چونچ چونک چھال چھور خواب خواہ *

دانت دودھہ دوست دھوپ دھول دھوم
ڈارھہ ڈھال ڈھول ڈھیر ڈھیل *

ہی * پہہ آم گول ہی * گھر میں جا * پیل پر
لاد دو * پہہ کہا لفظ ہی ؟

صف کو ماپ * اُس کو مار * گھر میں مال
ہی * گول مرچ دو * پہہ کون ہی ؟ اُس کو کہا
مرض ہی ؟ وہ مال سے مست ہی * مشک کی بو
خوب ہی * موت سب کر ہی * پہہ چیز مول لو *

آج ناچ ہی * ناک صاف کر * آپ کا نام کہا
ہی ؟ پہہ کس کی نار ہی ؟ آج نبض کی چال
خوب ہی * پہہ نقش خوب ہی * نفس کو زیر
گر * اس کا نیش تیز ہی * وہ نیک مرد ہی *

اس جنگ کی کاوجہ ہی ؟ اس میں کہا
وصف ہی ؟ ہر وقت مت آ * اُس کو ایک ہار

کُون ہی ؟ ہم نے شرط کی * شوخ مت ہو *
 شور مت کر * وہ شیخ ہی * شیر کو مار *

میز صاف کر * صرف تم آؤ * طاق پر رکھہ دو *
 طشت کو صاف کر * وہ بد طور ہی * ظلم کا مال
 بد ہی * دل کی بات عرض کی * عالم سے نور ہی *
 اُس میں کچھ عیب ہی * آج روز عید ہی *

یہہ بد فال ہی * دُور دُور ہم کو دُور * فوج میں
 شاہ ہی * فیل پر مال لا دو * اُس کو قبض میں
 لاؤ * اُس سے قرض لو * آپ کا تول خوب ہی *
 کس قوم سے ہی ؟

کبا کام ہی ؟ کان میں مال ہی * وہ مرد
 کون ہی ؟ یہہ گنج کس کام کا ہی ؟ وہ گور میں

دُپرِ مت کر * آگ پر دُیگ رکھہ * داک گھر
میں لے جا *

وہ بد ذات ہی * آج رات گھر میں جاؤ *
اُس سے راز مت کہہ * وہ راہ دور ہی * رنج مت
دے * بہہ رنگ سُرخ ہی * نیک سے روح
خوش ہی * ہر روز مت آ *

وہ زرد روہی * سیف میں زنگ ہی * زور
مت کر * وہ زیر دست ہی * ساز صاف کر * وہ
اُس کی ساس ہی * وہ شاخ سبز ہی * پہہ آم
سخت ہی *

تو شاد رہ * پہہ شال صاف ہی * اب
شام ہی * شاہ کی بات حق ہی * پہہ شخص

اُس میں ٹیل تھا * وہ تات باف ہی * اس
 مال میں توت ہی * جام لب ریزہی * جان باز
 ہو * جیب میں رکھہ دو * چار دین سے چات ہی *
 اُس کو چاک کر * پہہ بد چال ہی * گھر میں
 چور ہی * وہ چیز ہم کو دو * چین سے رہ *

کپا حال ہی ؟ حرص مت کر * دل میں حفظ
 کر * حوض پر ہی * دل میں حیف ہی * پہہ
 خار و خس ہی * خاک مت دال * گال پر خال
 ہی * پہہ خام کام ہی * خرچ کم کر * پہہ خوب
 ہی * دل خوش ہی * خون مت کر * اس نے
 خون کی داد لی * دل پر داغ ہی * اس باغ
 میں دام دی * سر میں درز ہی * اس کو دکھہ
 مت دو * اس کو دور کر * دور کے چل *

وار واہ وجہ وصف وقت وقف ہار ہاں
ہوش ہیک یاد یار یال یوں *

جیلے تین حرفی باتوں کے

ما اور باپ سے کہہ * ایک پھال ہم کو دو *
اس میں کئی باب ہیں * کچھ بات مت بول *
باد تندی * وہ بد بخت ہی * بند کر * بھر پیت
مت کھا * ایک بیت بڑھ * بیخ سے کات دو *

اُس پار جاؤ * ما کے پاس آؤ * نار پر پال ہی *
پان مت کھا * پہ پہ پند سن * پھل کھا * پیت میں
درد ہی * اس میں پیچ ہی * پیر کے روز آؤ *
سر پر تاج دو * اس میں تین تار ہی * تخت پر
رکھ دو * وہ تنگ حال ہی * پہ تیر تیز ہی *

(۲۹)

کام کان کبر کرم کسب کُفر کُون کیا
گال گرد گِدرد گنج گور گول گهر لات لاد
لاش لاف لال لُنچ لعل لفظ لنگ لوت
لوگ لید لیک *

ماپ مار ماش مال مثل محض مِرچ
مرد مرض مرغ مَسِت مُشت مُشک مُفت
مکر مُلک مِهر مِهر مِهر مَوْت مَوچ مَوْر
مُول موم مینغ مِیز میل میل *

ناپ ناچ ناز ناس ناف ناک نام نان
ناو نبض نرخ نرد نرم نسل نشر نفس نقد
نقش نقل ننگ نود نوش نوک نول نیچ
نیش نیک نیل نیم *

شاخ شاد شال شام شان شاه شخص شرح
 شرط شرم شست شکر شکل شهر شوخ شور
 شوق شوم شیخ شیر *

صاف صبر صرف صدر صلح ضبط طاس
 طاق طرح طرز طشت طور طوق طول
 ظرف ظلم عار عام عجز عدل عذر عرش عرض
 عشق عتد عکس عالم عمر عهد عیب عید
 عیش غار غرق غسل غور غیب غیر *

فال فتح فجبر فخر فرق فرد فرش فصد
 فصل فضل فعل فقر فکر فهم فوج فیض
 قیل قاب قبر قبض قتل قدر قرض قسط
 قسم قسم قصد قطب قهر قوت قول قوم قید *

خان خبر خرچ خشک خوب خوش
خون خُبر *

داد دار داغ دام درد درس دُکَهِه دور
دُور دُهن دید دیر دُیگ دین داک دال
دَهب دَیل ذات ذبح ذِکر ذُوق ذِهن رات
راز راغ ران راه رحم رسم رنج رند رنگ
روح روز ریش *

زاد زخم زرد زلف زنگ زور زهر زیب
زیر زین ساز ساس ساگ سال سان سبز
ستر سَتم سهم سهل سِحر سخت سُرخ
سرد سَست سطر سوت سوچ سوگ سَیب
سَیب سین سیر سیف *

باتیں تین حرفی ایک حرکت سے
اِذِن اِسْم امن اُور اُس اِیک باب باپ
بات باد بار باز باغ باگ بال بخت بُرد
بعد بند بول بھر بیت بیخ بیل *

پات پار پاس پال پان پند پھل پیت
پیچ پیر تاج تخت تشت تُند تنگ نوپ
نیر نیز نیل تین تھا تپ تات تال توت تیم *

جال جام جان جاہ جنگ جیب
جات چار چاق چاک چال چاہ چورخ
چنگ چوت چور چوک چیز چین *

حال حرص حرف حفظ حکم حوض
حول حیف خار خاص خاک خال خام

(۲۵)

بہہ سُن لو * مت سو * جو ہو سو ہو *
اِس میں شک ہی * وہ شل ہی * صف لاؤ *
ضد مت کر * طی کر *

اُس کو غش ہی * غل مت کر * غم مت
کر * بہہ اُس کا فن ہی * قد خم کر * کِس نے
فی کی ؟ کچ مت ہو * کِس کا ہی ؟ کل آؤ *
کم مت کر * گپ مت کر * بہہ اُسکی گت ہی *
اُس پر گچ ہی * دس گردو * بہہ گل کی بوہی *
اُسکا دل گم ہی *

لب پر مت لاؤ * اِس کی لت ہی * وہ نر
ہی * اُس میں نل دو * اِس میں نم ہی *
سِرِ نو سے کہہ * مت آؤ * ہم کو یا اُس کو دو

وہ پتہ ہی * پس وہ ہی * پل میں آ * پل پر
 جا * اُس کو تپ ہی * وہ تر ہی * درنگ آ *
 تم دو * اس پر تن دے * وہ تن ہی * اُسے
 نہ کر * تک آؤ *

مت جا * جزیر دو * دس جزلو * جوہی
 سوہی * دل سے سن * چاہی * چپ رہ *
 اُس کو چل ہی * اس سرحد بر آ * وہ حق ہی *
 وہ خر ہی * وہ خس ہی * خط لاؤ * خم کر *
 وہ بد خوہی *

در پر رہ * دق مت کر * دل پر غم ہی * نم
 دم مت دو * دین کم ہی * مت در * یارب سن *
 رد مت کر * مل کے رس دے * اُس کو زر
 مت دو * زک مت دو * اُس کی دوزن ہی *
 سب سچ ہی * سر پر دو * مل پر دے *

(۲۳)

سب سچ سِر سِل سُم سُن سو سو
شب شر شک شل صف ضد طب طی ظن

خش غل غم فن فد فی کب کج
کس کل کم گپ گت گج گز گل گم

لب لث لڑ لو ما مت مو نر نل نم
نونه نی وہ هر هل هم ہی یا یک بہہ

جملے دو حرفی باتوں کے

اب جا * آپ کی ما * آج آؤ * دال کی
آس * اس میں ہی * اس پر دی * آگ لے آ *
کس کی آل ہی ؟ آم دو * آہ مت کر * وہ بت
ہی * بدبوھی * بس کر * سویم ہی * بن میں جا *

دوسرا باب

ہائیں دو حرفی ایک حرکت سے
اب آپ آج اس اس آگ آل
آم آہ بُت بد بس بم بن

پت پر پس پل پل تب تب تر ٹف
تک زل ٹم تن ٹن تو تہ ٹگ

جا جب جر جس جن جو جی
چا چب چل چل جب جم حد حق
حل خر خس خط حم خو

در دس دق دل دم دین دو در ذم
رب رخ رد رس رگ زر زک زن

(٢١)

هذآ

١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١

٢٠ ١٩ ١٨ ١٧ ١٦ ١٥ ١٤ ١٣ ١٢ ١١

٣٠ ٢٩ ٢٨ ٢٧ ٢٦ ٢٥ ٢٤ ٢٣ ٢٢ ٢١

٤٠ ٣٩ ٣٨ ٣٧ ٣٦ ٣٥ ٣٤ ٣٣ ٣٢ ٣١

٥٠ ٤٩ ٤٨ ٤٧ ٤٦ ٤٥ ٤٤ ٤٣ ٤٢ ٤١

٦٠ ٥٩ ٥٨ ٥٧ ٥٦ ٥٥ ٥٤ ٥٣ ٥٢ ٥١

٧٠ ٦٩ ٦٨ ٦٧ ٦٦ ٦٥ ٦٤ ٦٣ ٦٢ ٦١

٨٠ ٧٩ ٧٨ ٧٧ ٧٦ ٧٥ ٧٤ ٧٣ ٧٢ ٧١

٩٠ ٨٩ ٨٨ ٨٧ ٨٦ ٨٥ ٨٤ ٨٣ ٨٢ ٨١

١٠٠ ٩٩ ٩٨ ٩٧ ٩٦ ٩٥ ٩٤ ٩٣ ٩٢ ٩١

اعراب وغیرہ

تشدید	جیسا	قصہ
جرم	جیسا	رسم
مد	جیسا	آب
ہمزہ	جیسا	أب
ہمزہ وصل	جیسا	بیت المال
نویں	جیسا	بیت بیت بیتا
بہ علامت اگر واو اور یا پر ہو تو بولینگے		
جیسے شور و شیر		
بہ علامت اگر اُن پر ہو تو بولینگے		
جیسے شوق و خیر		
نہو تو بولینگے		
جیسے دور اور دین		
آخر لفظ کے تین طرح سے لکھی جاتی		
ہی جیسے لڑکی اور لڑکے نے کچھ کھایا ہی		

(۱۹)

ف وق وک وکھه وگ وگھه ول ول وم

ون وو ووه وي

ها هب هبهه هپ هپهه هت هتهه هت

هتهه هت هج هجهه هچ هچهه هح هخ

هد هدهه هدهه هذ هر هرهه هر هز

هس هش هص هض هط هع هغ

هف هق هک هکهه هگ هگهه هل هم

هن هو هوه هي

يا يب يبهه يپ يپهه يت يتهه يت

يتهه يت يچ يجهه يچ يچهه يمح يمح بد

يدهه يت يدهه يذ ير يرهه ير يژ يس

يش يص يض يظ يع يغب يغب يق يک

بکهه يگ يگهه يل يم ين يو يه يي

مت متهه مت مچ مجهه مچ مچهه مچ
 منخ مد مدهه مد مدهه مذ مر مژهه
 مز مژ مس مش مص مض مط مظ مع
 مغ مف مق مک مکهه مگ مگهه مل

مم من مو مه مي

نا نب نبهه نپ نپهه نت نتهه نت نتهه
 نث نث نج نجهه نچ نچهه نچ نحهه نخ ند ندهه ند
 ندهه نذ نر نر نرهه نر نثر نس نش نص
 نص نط نظ نع نغ نف نق نک نکهه نک
 نگهه نل * نم نن نو نه ني

وا وب وبهه وپ وپهه وت وتهه وت
 وتهه وث و ج وجهه وچ وچهه وح وخ
 ودهه ودهه ودهه ودهه ودهه ودهه ودهه ودهه
 وس وش وص وض وط وظ وع وغ

کها کهب کهبه کهب کهبه کهب و غیره
 کا کب کبهه کب گبهه گت گتهه گت
 گتهه گت گج گجهه گچ گچهه گچ گغ
 گد گدهه گد گدهه گز گر گرهه گر گز
 گس گش گص گض گط گظ گم گغ گف
 گق گک گکهه گگ گکهه گل گم گن
 گو گه گي

گها گهب گهبه گهب گهبه گهب و غیره
 لا لب لبهه لب لبهه لب لتهه لب لتهه
 لث لث لجهه لث لچهه لث لث * لث لدهه لث
 لدهه لذ لژ لژهه لژ لژ لث لث لث
 لث لظ لظ لظ لظ لظ لظ لظ لظ
 لکهه لل لم لن لو له لی
 ما مب مبهه مب مبهه مت منهه

فذ فذهه فذ فر فر فره فر فز فس فش فص
 فض فط فظ فع فغ فف فق فک فکهه
 فگ فگهه فل فم فن فو فه في
 فا فب فبهه فپ فپهه فت فتهه فت
 فتهه فث فثج فثجهه فثج فثجهه فثج فثج
 فدهه فذ فذهه فذ فر فر فره فر فز فس
 فش قص قض قط فع فغ فف فق فک
 فکهه فگ فگهه قل قم قن قو قه في
 کا کب کبهه کپ کپهه کت کتهه کت
 کتهه کث کج کجهه کج کجهه کج کج
 کدهه کذ کذهه کذ کر کر کرهه کر کر کس
 کش کص کض کط کظ کع کع کف کق
 کک ککهه کک ککهه کل کم
 کن کو که کی

عا عب عبهه عب عبهه عت عتهه
 عت عتهه عث عج عجهه عچ عچهه عح
 عخ عد عدهه عد عدهه عذ عر عرهه
 عز عژ عس عش عص عض عط عظ مع
 عغ عف عق عک عکهه عگ عگهه عال
 عم عن عو عه عي

غا غب غبهه غب غبهه غت غتهه
 غت غتهه غث غج غجهه غچ غچهه غح
 غخ غد غدهه غد غدهه غذ غر غرهه
 غز غژ غس غش غص غض عط عظ
 غع غغ غف غق غک غکهه غگ غگهه
 غل غم غن غو غه غي .

فا فب فبهه فب فبهه فت فتهه فت
 فتهه فث فح فجهه فچ فچهه فح فح فدهه

ضط ضط ضع ضغ ضف ضق ضک ضکبه
 ضک ضکبه ضل ضم ضن ضو ضه ضي
 طا طب طبهه طب طبهه طت طنهه طت
 طنهه طت طج طجهه طچ طچهه طح طخ طد
 طدهه طد طدهه طذ طر طر طرهه طز طز
 طس طش طص طض طط طظ طع طغ
 طف طق طک طکهه طگ طگهه طل طلم
 طن طو طه طي

طا ظب ظبهه ظب ظبهه ظت ظنهه ظت
 ظنهه ظت ظج ظجهه ظچ ظچهه ظح ظخ
 ظد ظدهه ظد ظدهه ظذ ظر ظر ظرهه ظز
 ظر ظس ظش ظص ظض ظط ظظ ظع ظغ
 ظف ظق ظک ظکهه ظگ ظگهه اظل ظلم
 ظن ظو ظه ظي

شخ شد شده شد شده شد شر شتر شتره
 شز شتر شس شش شص شض شط شظ
 شع شغ شف شق شک شکه شگ شگه
 شل شم شن شو شه شي

صا صب صبهه صب صبهه صت صتهه
 صت صتهه صث صج صجهه صچ صچهه
 صخ صد صدهه صد صدهه صد صر صره
 صزه صز صثر صس صش صص صض
 صط صظ صع صغ صف صق صک صکهه
 صگ صگهه صل صم صن صو صه صني
 ضا ضب ضبهه ضب ضبهه ضت ضتهه
 ضت ضتهه ضث ضج ضجهه ضچ ضچهه
 ضخ ضد ضدهه ضد ضدهه ضد ضر
 ضر ضزهه ضر ضرر صس صش صص صض

ژا ژب ژبه ژپ ژپه ژت ژته
 ژت ژته ژث ژج ژجه ژچ ژچه
 ژح ژخ ژد زده ژد ژده ژذ ژر ژر
 ژره ژز ژژ ژس ژش ژص ژض ژط
 ژع ژغ ژف ژق ژک ژکه ژگ ژگه
 ژل ژم ژن ژو ژه ژي

سا سب سبه سپ سپه ست سته

ست سته ست سح سجه سچ سچه سم
 سخ سد سده سد سده سذ سر سر سره
 سز سژ سس شش سص سض سط سظ
 سع سغ سف سق سک سکه سگ سگه
 سل سم سن سو سه سي

شا شب شبه شب شپ شپه شت شته

شت شته شث شج شجه شچ شچه ششم

رس رش رص رض رط رظ رع رغ رف رق
 رک رکهه رگ رگهه دل رم دن روره ری
 را رب ربهه رپ رپهه رت رتهه
 رت رتهه رث رج رجعهه رچ رچهه
 رخ رد ردهه رده ردهه رذ زر
 زر زرهه زز زژ زس زش زص رض
 رط رظ رع رغ رف رق رک رکهه
 رگ رگهه دل زم زن زوره ری
 را زب زبهه زپ زپهه زت زتهه
 زت زتهه زث زج زجهه زچ زچهه
 زح زخ زد زدهه زده زدهه زد زر
 زر زرهه زز زژ زس زش زص رض
 زط زظ زع زغ زف زق زک زکهه
 زگ زگهه زل زم زن زو زه زی

دد ددهه دد ددهه دذ در در درهه دز دژ
 دس دش دص دض دط دظ ددع ددغ ددف
 دق دک دکهه دگ دگهه دال دم دن دو
 ده دی

دها دهب دهبهه دهب دهبهه دهت وغیره
 ذا ذب ذبهه ذپ ذپهه ذت ذتهه ذت
 ذتهه ذث ذج ذجهه ذچ ذچهه ذح ذخ
 ذر ددهه دد ددهه دذ در در درهه دز دژ
 دس دش دص دض دط دظ ددع ددغ
 ذف ذق ذک ذکهه ذگ ذگهه ذل ذم
 ذن ذو ذه ذی

را رب ربهه رپ رپهه رت رتهه رت
 رتهه رث رج رجهه رچ رچهه رح رخ
 رد ردهه رد ردهه رذ در در درهه دز دژ

خت ختته خت خچ خجته خچ خچته خچ
 خخ خد خده خد خده خد خر خر
 خرته خر خرّ خس خش خص خض خط
 خط خع خف خف خق خک خکته
 خگ خگته خل خم خن خو خه خي
 دا دب دبه دپ دپته دت دته دت

دته دث دج دجهه دچ دچهه دح دخ
 دد دده دد ددهه دن در در درهه دز دژ
 دس دش دص دض دط دظ دع دغ دف
 دق دک دکته دگ دگته دل دم دن دو

ده دي

دها دهب دههه دهپ دهپته دهت وغیره
 دا دب دبهه دب دپته، دت دتهه دت
 دتهه دث دج دجهه دچ دچهه دح دخ

چا چب چبهه چپ چپهه چت چتهه
 چت چتهه چث چج چجهه چچ چچهه
 چح چخ چد چدهه چد چدهه چذ چر چر
 چرهه چز چژ چس چش چص چض
 چط چظ چع چغ چف چق چک چکلهه
 چگ چگلهه چل چم چن چو چه چي
 چها چهب چهههه چهپ چهت وغيره
 حا حب حبهه حپ حپهه حت حتهه
 حت حتهه حث حج حجهه حچ حچهه
 ححم حح حخ حد حدهه حد حدهه حذ حر
 حر حرهه حز حژ حس حش حص حض
 حط حظ حع حغ حف حق حک حکلهه
 حگ حکلهه حل حم حن حو حه حي
 خا خب خبهه خپ خپهه خت ختهه

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تص تظ تظ تع تغ تف ثق تگ تگهه
تگ تگهه تل تم تن تو ته تي

تها تهپ تهپهه تهپ تهپهه وغيره

تا تب تپ تث تث تث تچ تچ تخ
تد تدهه تذر تذر تذر تذر تذر تذر
تص تظ تع تغ تف ثق تگ تگ تل
تم تو تن ته تي

جا جب جبهه جب جبهه جت جتهه
جت جتهه جث جج ججهه جچ جچهه
جح جج جدهه جدهه جدهه جدهه جدهه
جرهه جز جر جس جس جس جس
جط جظ جع جغ جف جق جك جكهه
جگ جگهه جل جم جن جو جه جي
جها جهب جهبهه جهپ جهت وغيره

پٺ پڄ پڄهه پڄ پڄهه پڄ پڄهه پڄهه
 پڌ پڌهه پڌ پڌ پڌ پڌ پڌ پڌ پڌ پڌ
 پڄ پڄ پڄ پڄ پڄ پڄ پڄ پڄ پڄ پڄ
 پڄ پڄهه پڄ پڄ پڄ پڄ پڄ پڄ پڄ پڄ

پها پهب پهب پهب پهب پهب پهب پهب

تا تب تبهه تب تبهه تب تبهه تب تبهه
 تٺ تٺ تٺهه تٺ تٺهه تٺ تٺهه تٺ تٺهه
 تڌ تڌهه تڌ تڌ تڌ تڌ تڌ تڌ تڌ تڌ
 نص نص نص نص نص نص نص نص نص نص
 تگ تگهه تگ تگ تگ تگ تگ تگ تگ تگ

تها تهه تهه تهه تهه تهه تهه تهه

تا تب تبهه تب تبهه تب تبهه تب تبهه
 تٺ تٺ تٺهه تٺ تٺهه تٺ تٺهه تٺ تٺهه
 تڌ تڌ تڌهه تڌ تڌهه تڌ تڌهه تڌ تڌهه
 نص نص نص نص نص نص نص نص نص نص

حروف تہجی مرکب

اب ابھہ اپ اڀھہ ات اڻھہ اتھہ اڻھہ اڻھہ
 اج اڃھہ اڇ اڇھہ اح اخ ار ارھہ اڻ ارھہ
 از ار آر ارھہ از اثر اس اش اص اض
 اڻ اڻھہ اع اغ اف اق اک اکھہ اڳ اڳھہ
 ال ام ان او اه ای

با بب ببھہ بب ڀبھہ بت بڻھہ بڻ
 بڻھہ بڻ بڇ بڇھہ بڇ بڇھہ بڇ بڇھہ بد بڊھہ
 بد بڊھہ بر بڙ بڙھہ بر بڙھہ بر بڙھہ
 بص بض بڻ بڻھہ بع بغ بف بق بک بکھہ
 بگ بگھہ بل بم بن بو به بی

بها بهب بهبه بهپ بهت وغیرہ

پا پپ پپھہ پپ ڀپھہ پت پڻھہ پت پڻھہ

حروف متحرک

ا ا ا ب ب ب به به به پ پ پ
 په په په ت ت ت ته ته ته
 ث ث ث ته ته ته ت ت ت
 ج ج ج جه جه جه چ چ چ
 چه چه چه ح ح ح خ خ خ د د د
 ده ده ده ذ ذ ذ ذ ذ ذ ذ ذ ذ
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 ژ ژ ژ س س س ش ش ش ص ص ص
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 غ غ غ ف ف ف ق ق ق ک ک ک
 گ گ گ گ گ گ گ گ گ گ گ
 م م م ن ن ن و و و ه ه ه ی ی ی

حروف درہم برہم امتحان کے لئے

ث م ع د ا ت ذ س ج
 ق ب ن ر پ خ ص ج ت
 ف پھ ل غ گھ ز بھ ہ ک
 ض ڈھ و گ ی تھ ژ ظ
 دھ ش ط جھ کھ ڈ ح ر
 چھ ٹھ رھ

حرکت

زبر جیسا برتن
 زیر جیسا دل
 پیش جیسا گل

یہ علامت جس حرف پر ہو وہ تالو
 سے بولا جایگا جیسے تانگ ڈاک برا وغیرہ *

(۲)

حروف تہجی اردو

ا ب بہ پ پھ ت تھ ت

تھ ث ج جھ چ چھ ح خ

د دھ ڈ ڈھ ذ ر ر رھ

ز ژ س ش ص ض ط ظ

ع غ ف ق ک کھ گ گھ

ل م ن و ہ ی

ڪتاب تهجي

پهلا حصو

حروف تهجي اور ايك حرڪت ڪي سليس
باتين ساڻهه جملون ڪي

ا ب پ ت ث ج چ
ح خ د ذ ر ز س ش
ط ظ ع غ ف
ص ض ص گ ل م ن
ق ڪ
ه ي

کتاب تہجی

اردو زبان میں

مشمول دو حصے پر

مکتبوں کے استعمال کے لئے

کلاکتہ اسکول بک سوسائٹی کے واسطے چھاپی گئی

یہ پہلا حصہ ہی

HINDUSTANI' SPELLING-BOOK.

IN TWO PARTS.

PART I.



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